











**HAHN'S  
ORAON FOLK-LORE  
IN THE ORIGINAL**

**A critical text with  
translations and notes**

**BY**  
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## FOREWORD.

THE great merit from a linguistic view point of the Oraon legends, as published in 1905 by the late F. Hahn of the G. E. L. Mission, is that they were, in style and wording, manifestly aboriginal. Coming direct from the pen of true-born Oraons, they constituted, and still constitute (it is hoped), in this amended edition, a capital document for all students of the language.

But a critical edition of this interesting and idiomatic folk-lore was very desirable. While the establishing of a critical text need not impair the special value of the collection, it would add much to its facility of comprehension, and assist in the acquisition of the language considerably. In conformity with these views, which were those of the Bihar and Orissa Government, the present reviser has been careful not to improve upon native wording and composition, even when its literature seemed to him a little at fault. And if elsewhere, for reasons of another kind, alterations have appeared imperative, he has carried them out invariably with the assistance or full sanction of an Oraon helper at his side.

This much being premised, it may be freely admitted that, if all reforms in word-spelling and all substitutions of plain nouns for accumulated demonstrative pronouns were deemed 'alterations,' the latter might well seem legion. The whole truth is that, in Hahn's publication, the editing rule that other people's texts should be left 'untouched by hand' had been sadly overdone. Haphazard and inconsistent spellings, long words cut up into likely bits, occasional short words combined into one solid term of a just size, expositive sentences sporting a note of interrogation in their middle, or made otherwise unintelligible to even native eyes (though not always to the native ear) : all this seemed to call for a 'handling' of some light sort.

But there were other imperfections. Some tales, and more particularly descriptions of customs and festivals, had a texture so interwoven with afterthoughts and belated additions or restrictions—in short, were so rambling in style,—that they hardly left any neat impression upon a reader's mind. Four or five times in the

course of some thirty lines he was penning, the writer had suddenly become aware that a necessary detail had been left out somewhere higher up: he had, then, introduced the complementary information into the fresh matter he was treating of at the moment...The emendation of such texts has naturally required transfers, and some brief welding, besides, of the sentences thus brought into contact.

Finally, four of the tales, rather salacious, had escaped the bowdlerizing vigilance of the reverend Editor. Even such expurgations have been carried out by the present reviser soberly: in two or three places only, a remodelling of a few lines was found indispensable. This, under the guarantee he was working under, was thought by him preferable to a wholesale suppression of the tales, because these happened to be among the richest inusions.

Translations and notes are another feature of the revised text. Those renderings aim at literalness of a sort, and in consequence have often caused a just readable English to be preferred to elegant English. By this means an immense number of footnotes have been dispensed with.

Of the six songs found at the end of Hahn's book only one, but a very fine one, has been retained and translated. Although the rest might turn out—for all the reviser knows—as fine as the sample chosen for reproduction and commentary, it is certain that a full understanding of their lyrism is a very complex and difficult matter. For a serious study of those other songs, the reviser would require choicer help and ampler funds than have been at his disposal.

A. GRIGNARD, s.j.

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# INTRODUCTION

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## A SHORT ACCOUNT OF ORAON CUSTOMS

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### The Tribe

1. Some notes on the pre-historic whereabouts and doings of the Oraons and Muñdas, as referred to in the *Mahābhārata*, will be found in the *Anthropos Review* for 1908.

It may also be mentioned that, according to Oraon traditions, the tribe made a long and happy stay on the banks of the Sone river, in what is to-day the Shahabad district. Many are the heroic legends connected, in particular, with the defence of fort Ruidas (Rohtas). This citadel, an authentic one, is now in ruins ; its purlieu, according to an English descriptive work, is of no less than 29 miles.

2. At some unknown period and from unknown causes, a split seems to have occurred in the tribe. However this may be, we are to-day in presence of three main bodies of Oraons ; the *Nagpurias*, the *Kisāns* and the *Dhankās*.

(a) The first-named are spread all over the Chota-Nagpore plateaux, in Sirguja, Jashpur, etc. Many thousands of Nagpuriā Oraons are also found in Gangpur, their villages studding the country side by side with Dhankā and Kisān villages.

(b) The bulk of the Oraon population of Gangpur, however, is made of Kisāns (in H. o farmers), often also called, chiefly by themselves, 'Gangpuriā Oraons.' This latter appellation is very misleading, since all the three types of Oraons are represented (and by large numbers) in Gangpur. — The Kisāns have been, and some are still, better off in the goods of this world than their neighbours of the same tribe. Moreover the fact that, throughout the country, every fertile spot, every desirable site is occupied by a Kisān village, suggests that the establishment of these people into the Hindoo Kingdom was anterior to the incoming of the Nagpuriās and Dhankās. The lapse of time separating their migratory party from the subsequent ones must have been considerable, since the Kisāns, in addition to unlearning the true sound of the

hard Oraon consonant kh<sup>(1)</sup>, have become more decidedly hinduised and corrupt in their morals, and are also distinctly wilder, than their congeners of maybe the next village. A Kisān will not marry into a family of either the Nagpuriā or the Dhankā type.

Kisān Oraons are also found in the Central provinces, beyond the Gangpur frontier, on a line extending up to Raipur.

(c) The Dhankā Oraons are pretty numerous in Gangpur. Their tribal language does not seem, any more than that of the Kisāns, to offer important points of difference from the Nagpuriā or standard Oraon. A few words may be peculiar to them. To the casual observer the chief characteristic of the Dhankās is the metallic ear-ring they are fond of sporting about.

3. It is not unfrequent to meet, in an Oraon-community, other distinctions of minor importance, quite unconnected with caste prejudices and jealousies. Thus :

(a) A small percentage of Oraon tenants claim to be *Addiyar*, i.e. to have sprung from the original settlers who cleared the primeval jungles, and first cultivated the fields still to-day in the possession of their posterity. It is in this particularized sense that the word *Addyas*, or rather its Hindi equivalent 'bhuinhāri' has found its way into, the C.-N. Tenancy Act<sup>(2)</sup>. The being an 'addyas' in this select sense is, of course, proudly worn in the community. It also constitutes a financial asset, since such fields go practically rent-free.

(b) Those of the addyā families, whose ancestors, in the hazy period of migrations and village-foundations, exercised priestly office or a mahtoship or a chieftainship, or otherwise acted as leaders, are now called *Khāt*-families, and held in special regard. The common

(1) They utter it as an *k* or even (so the Nagpuriās will have) as a *g*. Hence the Nagpuriās jokingly refer to the self-styling 'Gangpuriā Oraons' as '*bergā Oraons*', which stands for 'belkhā Oraons,' i.e. Oraons of the Kingdom. The sting of this strongly resented nickname lies, of course, in the *g*, : which implies that the degenerate Gangpuriās, now unable to deliver the true national *kh*-sound, 'soften it to that wishy-washy guttural.' Others prefer to suppose that *bergā* means 'mongrel.'

(2) In common Oraon parlance, the word *addi* (ancestral) has a much wider application. *Every* Oraon styles himself in his heart an 'addyas' by reference to some settler of the first ho'. *Every* Oraon treasures up the name of his ancestral village (though his residence may be 20 or 50 miles away from it), and cherishes the memory of his ancestral fields, though irretrievably passed, by sale or robbery, out of the family. People residing out of their ancestral village are particular, when they can afford it, in carrying the remains of their dead to the *khāt* of that village.

run of addyā families possess only one quarter of nobility, whereas these have two. The office and the virtues that led to its bestowal may have long passed out of the lineage : a *khat* the family is, and a *khat* it remains, whereas other families, with similar distinction gained in later times, are not. It is not uncommon to find, in a single village, two or three *khat*-families.

(c) Families not sprung from the party who first cleared the jungle and broke up the village soil are accounted common citizens (*gauro*). Of course a man who is *gauro* in the village of his residence may be an *addyas* (or, as is also said, a *jeth-rayatas*) in another.

(d) People of non-Oraon caste are naturally outside of the community, and food, as a rule, is not taken with them. But, apart from this, they are treated with consideration and even kindness. Thus, in addressing a man of one of the menial castes, or in speaking of him in his hearing, one avoids naming that caste. A weaver (*cikas*) is treated to the courtesy title of *barakas*; a cowherd, potter, oiler to that of *mahto*; a *Kormā* or *Turi* to that of *mājhī* (the equivalent among Mundas of ' mahto ').

The fact that the Oraons of Gangpur eat with the Mundas is remarkable but could hardly be argued from. It is only one more instance of their many departures from customs extant in the rest of the tribe.

### The Oraon village

I. An Oraon village (*piddā*) can, as a rule, be descreed from far away on the cart-road, by the clusters of trees under which it nestles. As he comes nearer and already sees its roofs, some of them tiled, others covered with thatch and creepers, the visitor will often pass under a stately mango-grove or by a public tank (*pokhārī*), or near the grove reserved for public sacrifices (*sarnā* or *cālā*). If the locality happens to be the seat of a Hindoo landlord (*gollas*), his granary (*bhandārī*) may be seen somewhere on the outskirts of the village : a small building, isolated for fear of fires, but made very strong for fear of thieves. Within memory of old men, there used to stand also, near the entrance of most villages (<sup>1</sup>), a bachelors' hall and a spinsters' hall (*dhumkuryā* or *jōkh-erpā*). These were large huts, built by the youngsters of the place, to serve at night as dormitories for boys and girls and, at certain times of the day, as a training school in

(<sup>1</sup>) In the Eastern parts of Chota-Nagpore, at any rate. With the advance of Christianity, these institutions tend now to disappear, even from pagan villages.

which the popular songs, the art of drumming and the steps of jatra-dances were taught. They were, of course, schools of a fearful moral corruption as well.

Oraon villages, when they happen to lie on dead-level ground, become extremely filthy during the rains ; houses can only be approached by wading through mires and a one-foot thick layer of mud and cattle droppings. This mud is so soft that even fowls sink into it belly-deep. But, as a rule, the founders of a village have the sense of selecting a site on a ground more or less slopy.

Some villages, the very large ones, are a perfect maze of crooked lanes surrounded outside, and reinforced inside, by low crumbling walls, a very ineffective defence against bears and tigers. So are, for instance, Burha-Kukra near Mandar, and Murma on the road from Dighia to Soso. But most Oraon villages consist of one single lane (*khuri*) of houses on a double line, with here and there smaller rows of habitations straggling out of the alignment. No mud walls to spoil the view.

A nice and rather common feature of an Oraon village are noble old trees with a canopy of spreading-out foliage. Another such feature is the large village-square (*akhra*), which serves for panchayats, dances and other rejoicings. A piece of forest land (*forang*), within convenient distance, is attached to almost every village : women go there for dry leaves and other fuel, men for timber and children for their games.

Pure drinking water is a sore point in the places, rather numerous, where there is neither a well nor a tank. Of running brooks (perennial brooks, I mean), there is none anywhere : the soil is too loose and percolating for that. In the least favoured places, drinking water is fetched every morning from hollows at the bottom of the terraced fields. In seasons when even this is wanting, some marshy or spongy ground is pitched upon : an empty cask or a palisade is sunk into it, and the result is a sort of cistern. But the whitish water which oozes into this (a *tusa*) has a sorry taste, being of course full of matters in decay.

II. With regard to persons, a typical Oraon village is composed—if we leave aside the rank and file of the population—of the following elements :

1. The *mahto*. He is the village headman *de facto*, though not by any right. Properly, he is the local zamindar's Oraon agent for apportioning between the villagers and under variable kinds of

contracts, those fields (*majhias*) that are the zamindar's own property.<sup>(1)</sup> Originally, and up to the last few decades, there was but one mahto per village. He was paid by the landlord, not with money, but by the free grant of a piece of land (*mahtwāri*), resumable of course at will. His position, it will be readily understood, made him a feared, and consequently, an influential man. He is still so.

It sometimes happens that a mahto's services are remunerated, not with any land specially earmarked as *mahtwāri*, but by simple exemption from the rent due on his own rayati holding. The latter does not, as is evident, become from this fact a 'mahtwāri' at all, yet the villagers will *honoris causa* call it so. The arrangement is all the more dangerous because a mahtoship often continues in the same family for 50 or 100 years. Formerly, once the true nature of such a mahtoship-contract had fallen into oblivion, the zamindar could, in good or in bad faith, accaparate the holding as *mahtwāri* land : for this, he had only to appoint a mahto belonging to some other family. He can no longer do this to-day, except on the off-chance that the dispossessed raiyat does not know about the Government land-survey book (*Sarkār-Khatiān*), or somehow will not apply for redress. The presence in a village of two mahtos, one in office, the other honorary, is generally the outcome of some old dispute of the kind, in which an ancestor of the latter sued his landlord successfully.

2. The *village-watchman* (*kotwārās* or *diguāras*). He is a sort of constable with no very clear title, and also a gatherer of public moneys, fines, etc. decreed by the panchayat, in short a general peon at the beck and call of the notables. He spends a part of every night in roaming in and about the village, armed with a bludgeon and accompanied by his mastiff. Every three minutes, he shouts with a powerful and dolent voice : 'Be all at peace', or words to that effect.

3. The *mential castes*. In every village of importance there is to be found, side by side with the aboriginal population, a limited number of Hindoo or hinduized families, who make a livelihood by ministering to various needs of the people. Theirs is a lonely and friendless existence : for with their Oraon neighbours they have no relations, apart from business relations ; and with their own congeners, intimacy is hindered by the trade-caste bar, leaving alone the fact that these fellows are, in point of numbers, but a sprinkling.

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(<sup>1</sup>) See hereafter p. 16.

Ploughshares are made or tinkered by the blacksmith (*lokras*), pots and tiles are turned and baked by the potter (*kumhras*), clothes are woven (out of the homespun cotton) by the weaver (*cikas*). In large and prosperous villages, the whole cattle of the place is entrusted to an experienced cowherd (*mahras*), generally an old man, who ekes out his pay (in milk and ghee) by contracting, with the owner of some unfertile spot, to choose this as *baikhān*, for the cattle to rest during the hot hours of the day (¹).—Where there is plenty of pasture lands, tanners (*camras*) prepare the skins, cut the leather to straps for the plough, and also manufacture leather amulets for the children to wear. Where the land is advantageously situated for water and shade, an occasional vegetable-grower (*kuśris*) is met with ; he carries his produce to market, or sells it on his own premises. Here and there an itinerant barber (*nāūas*) may be found ; he is recognizable by the leather bag containing his implements, always carried on his shoulder. Finally, performing also for a large circle of villages, come the professional drummers, trumpeters and musicians (*gosains*) : for a consideration they will consent to enliven weddings, jatras and other feasts.

4. The *naigas* or heathen priest. The most important of his insignia is the shovel basket (*kēṭer*), in which are carried the requisites for minor sacrifices. The office is bestowed by election. The people being assembled on the *akhṛā*, the candidates stand in front of the late priest's sacred basket, and vehement incantations are recited until the basket spontaneously flies towards one of the candidates. Examples are quoted of baskets not only choosing their man, but leading him at a brisk pace through the street up to his house, all the while hopping on the ground and *not* held in his hands (²).

Strange as it may seem, the chief duty of the priest is not sacrifice ; preternatural healing comes first. When a man falls sick, when epidemics break out, his it is to discover to which kind of harmful spirits the visitation is due : and, once he has got the clue, to name the witch (*dainbisākī*) who has set those imps on the sick man, or turned them loose upon the village.

His other duty concerns sacrifices. On the various cases that are submitted to him, he is to indicate when a private sacrifice is really

(¹) The *mahras* is also to take the cattle every day to a certain swamp (*chāpar*) for bathing and salt-licking : for this swamp has been dug and salted for the purpose at common expense by 5 or 6 villages.

(²) For another procedure in these elections, see 'Orissa Dict. under *naig-nād*.

needed or advisable, what kind of victim is required (a cock, a goat, a cow or a buffalo), and finally who is to be propitiated. The actual performing of such private sacrifices is *not* his business. In public emergencies, like an outbreak of small-pox, he treats with and enlightens the panchayat.

As to sacrifices in connection with feasts, and other public sacrifices, he performs them with his own hand if he is a poor man, or should the salvation of a whole village be at stake. If he is well off, and the sacrifice is one of the ordinary calendar, there is nothing to prevent him having the slaying performed by a special servant of his (the *īrbus*, lit. slayer). Sacrifices are often offered in the sacred grove (*sarnā*), if the village possesses one.

5. The *deōras* (also called *ojhas*, *matis* and *sokhas*) is the sorcerer. There are perhaps no more than three or four *deōras* per pergannah, and long journeys are frequently undertaken to consult one who has made a name for himself. His duties, in the case of illnesses, lie much on the same lines as those of the *naigas*: only he expels the evil spirits by adjurations, whereas the priest possesses *absolute dominion* over them. Witches he can always detect as surely as the *naigas*. His other work consists in finding out lost objects and healing the sick by incantations. It is he who is called in cases of snake bites, and by his massages and insufflations causes the venom to 'descend', i.e. to turn back the way it came, until it reaches the bite-point, at which it leaves the body. Occasionally he will also, for a consideration, set a harmful spirit after his client's enemies. Every *deōras* keeps a school of sorcery in his house, and confers degrees according to the number of formulas mastered.

Witches are universally detested, not exactly because of their moral depravity, but because they dabble in things the harm of which they cannot undo. Just as a witch is unable to catch another witch, she cannot save a man on whom she has set a spirit: being an ignorant woman, she knows not how to stop that imp in time. All these things the *deōras* can do, as he is *pūrā*, i.e. perfect in his art.

### The Oraon house

The first thing that strikes one in the appearance of an Oraon house is that its thick mud-walls seem to be, here and there, rather out of plumb. This is due to its mode of construction having been

so haphazard and intermittent : a fresh layer of wet clay waiting to be superimposed to the finished portion of the walls until this has become perfectly dry. Moreover, as that clay has been kneaded out of elements not altogether homogeneous, it contracts more in one place than in another : hence a deal of bulging-in and bulging-out. The house is none the less solid, partly owing to its heavy (if rough) roofing ; partly because it rests on a perfectly level foundation (*neo*) of hard earth. This earth, in fact, when in a semi-liquid state, was poured on the chosen spot into a sort of square cistern dug out of the original ground, and then left for the Indian sun to dry.

Along the house-frontage (*cāīi*), or on its rear (*collā*), there occasionally runs a low verandah resting on rough hewn posts.<sup>(1)</sup> Most houses consist of just one room which, admitting light only from the entrance and the yawning between walltops and roof, is rather dark. Where there are two apartments, the extra room, called 'the inner room' (*ulā kothrē*), has no opening on the outside, except may be a window-bay (*bhawārī*). These are, one should know, the *penetralia domus*. Strangers, though welcome in the family parlour, are expected never to stray, even on a friendly pretext of inspection, into the recess beyond.

Fowls and the horned cattle are, as a rule, admitted for the night into the house ; and they know it. It is a sight, when buffaloes and cows and goats are returning at dusk, to watch from a safe distance the scrimmage at every door in the street. They are confined behind a low palisade which divides the entire depth of the sitting-room. Upon the posts ordinarily a sort of floor made of loose planks has been thrown : the dark recess above (*aīīā*) does duty for a garret.

The pig-sty (*kis-kumbā*) is always outside. But the better-off Oraons have also out-of-door pens for the cattle (*kurgī*), for goats (*srā-kuryā*), and even for fowls (*kuslī*). If to these we add one shed (*kuryā*) or two, for stowing away the pounding machine or the oil-press, we shall form a fair idea of what an Oraon house and its appurtenances are like.

The furniture is of the most primitive kind. Let us notice first the furnace (*cukhā*), a stone and clay fixture, with the set of pots and pans (*kattū nandā*) accessory to it. At the foot of one wall, we see earthen jars containing corn, or perhaps ricebeer (*bora*), or again

(<sup>1</sup>) Cf. Oraon Dict., under *boffā*.

rice-water (*bāsi-amm*). On a scaffolding in a corner, a huge rice-balū (*mōrā*) of plaited straw makes itself conspicuous.<sup>(1)</sup> If our time is the after-noon, we may be invited to take our seat on the unwieldy plough ; or else, a wooden stool, four inches high, called a *mancī* may be offered to us. A few rolled up mats, on which spare clothes are hanging, draw our notice. Old granny's attention at her spinning wheel is not disturbed by our arrival. If an occasion offers, many wonderful knick-knacks of furniture will be extracted, for us to see, out of the most unlikely corners : a hunting bludgeon, a sounding horn, a spear, a child's bow and arrows, a shepherd's flute. When the inmates are wealthy, this can be told at first glance by the unusual display of piled up baskets full of tubers and pulses, or the presence of kettle-drums and tomtoms, or even sometimes of a home-made mandoline (*ektarhā, kendrā*). Should our conversation drift on to lawsuits, documents concerning the lease of fields, summons receipts, certificates, etc., will turn up out of a little niche (*pakkhā*) in the wall, from behind the house-lamp (*billī*), where the bamboo case containing them had been secreted among nutmegs and pepper.

To the rear of the more up-to-date houses, there is a garden (*batgī*). But this is generally a misnomer, as such plots are fuller of weeds than of cucumbers, garlic and chillis. If any fruit-trees at all grow there, these will be, ten to one, a few thirsty and stunted papayas, planted in the utmost disorder, *capācurā*.

### Family events

1. *Marriages.* The marriage customs of pagan Oraons are very quaint, and would afford matter for a long chapter. But they have been described so often, and in such detail, that it is useless to cover that ground once more. The only points worthy of being singled out for memory here are : (a) that, even for pagan Oraons, marriage is invested with a distinctly religious character ; (b) that it is essentially performed by the vermilion unction (*undrē*) which the bridegroom and bride themselves make on each other's forehead ; (c) that, immediately the young people have become united in wedlock, words are uttered that plainly intimate conjugal indissolubility. The old lady (she may not be a widow) who officiates as priestess says to the young man : ' See, so-and-so, this girl N. has now become thy

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(1) In some houses, the *mōrā* is replaced by a grain closet (*kuffhī*), receptacle in hard mud built in a corner of the room.

wife. While she is at work and culls trees greens, should she fall from the trees and break her arm or leg, should she become palsied or deaf, should her beauty by any accident be spoiled, thou shalt not desert her. Whatever she cooks for thee, this thou shalt eat, and keep thy peace. And no look shalt thou cast towards any other woman whomsoever.' To the young woman : ' See, so-and-so, this boy N. is thy husband. When at work or hunting in the forest or on the mountain side, should he break his arm or leg, or become palsied, thou shalt not desert him. Whatever he'll bring in, this thou shalt cook and serve before him. And no look shalt thou cast towards any other man whomsoever.' (<sup>1</sup>)

Of the marriage customs formerly in honour, all that is extant to-day may be summed up thus : (a) It is still the boy's or girl's father who fixes the time of the marriage, and chooses his child's partner in life ; (b) girls are never presented for marriage before they are 15 or 16 years of age, boys are generally older ; (c) the girl is given a chance of publicly expressing her concurrence or disagreement with the suit, when the boy and his parents pay their official visit to her house, on the conclusion of the preliminary arrangements. In sign of agreement, she hands over to her intended a brasspotful of water, which he next places on her head, and then takes down. Her backing out of this ceremony means that she refuses him. Such marks of independence occur at times on the part of girls ; and, unfortunately, too often bring down the ire and abuses of both parties on them ; (d) all the marriages for the current year are made in a body or in three or four large batches, during the month of January : a relic of the time-honoured custom among pagan Oraons of marrying their children in the cold weather, while their garrets are replenished from the recent harvest. (e) Young people who have received the nuptial blessing are not, for the matter of that, allowed to live together until after the wedding banquet. Should this meal be unavoidably put off for a fortnight, the newly-married couple won't live as man and wife for a fortnight. This delay, at bottom, proceeds from a regard, not for the meal itself, but for the *vermilionunction*, which is still observed in many places and customarily takes place on the day of the wedding banquet.

2. Births. The pagan customs in connection with child-birth are still largely prevalent among Christians. Here is a summary of these customs. A mother, from the day of her delivery, is looked upon as defiled (*beckät*). She is debarred from cooking

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(<sup>1</sup>) See this book, *Oraon Marriage Customs*.

for her household, and may not even touch the vessel where the cooked rice is contained ; her own meals are handed over to her. Neither is she allowed in the place in which the furnace is : if there be only one room, she has to stay in a corner behind a hastily erected partition or screen.—Where, as in parts of the Barway and on the Lohardaga side, the incoming of a baby defiles the entire household, the inconveniences of prolonged uncleanness are felt less severely, the newly delivered woman remaining at liberty to cook as usual, she unclean for the unclean. Only, other people won't eat with them. On the 9th day or thereabout, she goes and purifies in the river or the neighbouring field-cistern (*tātā*).

This done, the *chathi* ceremony takes place on the same day : a function half familial, half religious, in which the child is given a name. Before a few relatives and friends, the infant's fluffy hair, considered as unclean (*tūrī-cutti*) is shaven ; names are next proposed (generally grandparents or other ascendants' names), and omens, taken for the purpose of hitting upon a lucky one. After which the company do honour to the meal, all other defilement having been taken away by the *chathi*.

The umbilical chord, when desiccated, is buried in that portion of the common room where the cattle spends the night. For intimating to you that such a village is his native place, an Oraon will tell you unconsciously : 'A paddā nū eng'har kuddā gararki rā'i' ; in that village my navel-string is buried !

3. *Burials.* Pagan Oraons cremate their dead like the Hindoos. Oftener than not this is done immediately after death ; it may also take place, as is practised in Dighia, after the bodies have lain 6 or 8 months in the village graveyard (*masṛū*). In either case, the ashes from the funeral pile are collected in an earthenpot, which is secreted under no great depth of earth close to the house of the bereaved, just below the projection of the tile or thatch-eaves. In January when the rivers practically carry no water, the ashes of all those who have died in the village during the year are transferred in state mid fierce drumming, mournful songs and dances, to the riverside. The beds of the Chota-Nagpore rivers are strewn here and there with floors of rock, into which the perpetually revolving sands and eddies have perforated deep roundish screwy holes, named *kundī*. Every family in the village has made one of these *kundīs* its own, and this is never interfered with. It is into these holes that the ashes

are poured. The day's whole ceremony goes by the name of *harbora* lit. bone sinking.

4. One useful and interesting topic connected with burials is that of the Oraon customs which regulate *inheritance and partition*. This question, however, having been exhaustively dealt with by the present writer in Vol. I of the Census for 1911 (Appendix, pp. vii-xi), a simple reference to that work is all that is needed here.

### Village life

The above heading does not point to anything like the existence, in Oraon villages, of a 'public life'. The local council of elders (*panchayat*) and the regional councils (*pācōrā p.*, *barhi p.*) are the only institutions that savour—and yet how vaguely!—of a spirit able to rise above narrow individualism. Even in these assemblies, questions of the greatest importance for the community, such as sanitation, supply of drinking water, mutual assistance, repairs to village roads, improvements in farming and methods of agriculture, are never referred to 'Everyone for himself and God for all' is the Oraon's motto.

By village life, then, we merely understand the accustomed round of works, feasts and pastimes that fill in the days of the peasant during a twelvemonth.

1. *The year's works.* For the grown-up Oraon male, the busiest months are those from April to the middle of September. During the period, 'onkā' and 'nāl'-lands are to receive three successive ploughings at least, and a complementary dressing, which is given with the hoe. From the first showers that herald the advent of the rains, a nursery ground is to be laid out for raising rice-seedlings in huge quantities, and most of the minor crops are to be sown. The mud-ridges (*āri*) which, in the low fields divide one tier from another and, within the same tier, one square from the next, are to be erected; the same will have to be attended to regularly every day through all weathers, in order to regulate the waterflow in and out of each square. Rice seedlings, when ready, are to be transplanted into the low fields, and watched over for days, in order to guard them from the depredations of birds. As the harvest ripens and becomes exposed to all sorts of damage, a log and foliage hut (*kumbā*) shall have to be constructed near the field, and many sleepless nights to be spent in shouting wild animals out of the rising crop.

Housewives have duties somewhat less hard, but which in compensation never relent, year in and year out. Besides the care of the children, brewing ricebeer, cooking and washing for the household, they have every day, from early morn, to collect in baskets and carry out the dung left overnight by the cattle, to fetch water often from a distance, to go to the forest for fuel, viz. dry sticks, dry leaves, etc Market days, which men use as holidays, are doubly tiring for their wives. And whatever time there may remain to the already overworked womanfolk is claimed by a number of minor employments useful for home comfort. The commonest are cotton carding and spinning, mat plaiting, and the expressing of oil, for consumption or other uses, out of a variety of seeds, like mustard, colza, kusum, groundnuts, or out of fruit stones, like the karanj and mahua (*durō*) stones. Of course, the services of women are also required in connection with the transplantation of rice, the weeding of fields, the picking up of mahua flowers and generally the garnering of crops.

II. *The slack season* may be said to start from September, when the rains are slowly drawing to a close, and the only heavy bit of work still in prospect is the October harvest. It is in this happy half of the agricultural year that a thoughtful parent arranges a marriage and sees it through. This is also the season for all able-bodied men to change up and down the country, in order to refresh acquaintance with old friends, and indulge in boozes. Between two such visits, a few repairs to the house or fences or plough are thrown in as a relaxation. The thatch is also looked into.

Of occupations of a more intellectual kind the Oraon has none, even for those long colder months of comparative leisure. Few letters are received indeed and none at all posted. The only correspondence that may come in is in the shape of receipts, or warrants, or writs of summons. It is this very lack of all mental pursuits that gives rise to the annually recurring craze for visits, and also causes the weekly market-day to loom so large in Oraon village-life, chiefly for the male members of the community. The market-day is for the Oraons what, to the Englishman, his newspaper and club, his post-office, race-course and even stock-exchange would mean if rolled into one.

It is not that regular feast-days are wanting in the Oraon calendar. These need not detain us long, as descriptions of them may be found in many books. They are, in order : (1) The *Kaddi* festival, on the occasion of the mahua-tree blossoming, about March ; (2) the *Karam*

festival in August-September ; (8) The two *jatra* festivals, held one in May, the other after the rice-harvest. It is to be particularly noticed that all festivals are attended with songs and dances, and that these are sometimes loosely referred to as ' *jatras*' ; but the *Jatras* are two special festivals, sorts of rustic balls which, for display of banners, music, general finery and attending crowds, stand unique and are stuck to as national institutions. (4) The harvest season naturally brings in its train many songs and rejoicings, a special festival called *jatsyā* being celebrated in this connection ; (5) the *sōkris* festival, or feast of the cattle, held in October-November ; (6) the ' woman-folk hunting day ' (*mukkargahi sendrā*) held every twelfth year in many villages : this probably as a memorial of the gallant defence which, according to Oraon traditions, women in men's clothes made of fort Ruidas against a besieging party of Mohammedans : these had cunningly chosen, for storming the citadel, the night of the *Khadgi* feast, when they were sure every Oraon warrior would be drunk. However this may be, on the festival day, women sally forth in turban and dhoti from their village, and burst in upon any likely village, where a great massacre takes place of fowls, pigs and goats. The women of the plundered community are entitled to return the attention at their earliest convenience. (7) To the above mentioned feasts, all of which are aboriginal in character, should be added the *ind*-festival, offered (in many places) by the village Hindoo landlord to his tenants. The night revels which in some parts take place on these occasions simply baffle description by their overt licentiousness, and should be shunned by every self-respecting Oraon boy or girl, Christian or Pagan.

Among pastimes of a more casual and intermittent recurrence, one may quote the two annual hunts, in which all Oraons, big and small, are very keen to join. The Phagun-hunt is a one-day affair ; but the *bisū*-hunt lasts a fortnight. Again, during the rains, all kinds of fishing-baskets are disposed in the low-fields, which abound with crabs and small fishes. In the hot season, athletic sports (*jedrā*) are practised on the village square ; and at all times of the year, one may meet here and there some swinging contrivance (*rečā*) erected for the young. Wrestling (*kusī*) between young men of the same village or of different villages affords also, on occasions, a much appreciated spectacle.

Public meals, i.e. meals that assemble a number of guests round the same board, are few and far between. *Panchayat* counsellors

delight to feast on the produce of a fine, or the fees exacted for their trouble when a case has been judged. Neighbours who have helped a man in transplanting his rice, or in hurrying the tillage of his fields before the rains, are recompensed by a good square meal (*pacait, madait*). Finally, an outcast who seeks re-admission among his fellows must pay a meal to the entire village.

### Village lands : Customary Crops

1. Village lands are of two main kinds with regard to use and value.

(a) Portions free from buildings, forest, roads, streams, etc., and which, from their being nearly level, suit ordinary crops, are called *tonkā*, i.e. high ground.

(b) Terraced slopes, or slopes deeply dug-in and disposed in tiers, each of which is divided into squares by ridges (*ārī*) with a view to the wet cultivation of rice, are called *nāl*, i.e. low fields. The set of squares nearer to the top of a terraced slope benefits less by the rains than those at its bottom. The former are known as *caurā*, the latter as *gaddi khail*.

A rayat's holding ordinarily consists of a portion of *nāl* (some of this *caurā*, and the rest *gaddi*) and of a portion of *tonkā* ground. It may however, in particular cases, consist of *nāl* only or even of *tonkā* only.

2. *Tonkā* lands are roughly measured in *kāths*. One *kāth* is the area for sowing which one maund of seeds is required. *Nāl* lands are commonly estimated in *pawās*, one *pawā* being the surface which can be sown over with four *uddū*-baskets containing each 1½ maund of paddy. (¹) At that reckoning, *kāth* and *pawā* are no mathematical land-measures : and, as a matter of fact, the measured surfaces vary in the inverse ratio of the fertility of the soil.

3. The overlordship of all village lands, of those just named and of others we are going to name, is vested in the English Government. But for all purposes of rent-recovery from the rayats, the sum total of lands belonging to any particular village are constituted under one trustee, to whom the courtesy title of 'zamindār', landlord (Or. *gollar*) is extended. Hence there are as many zamindaries as there are agricultural villages : and everyone of these landed properties is quite fixed since the C.-N. cadastral survey (*khatiān*) ; the amount of rent, payable on the whole and on each part, has also

(¹) In the Berway this surface goes by the name of *maā*.

thereby been made of easy calculation. The zamindār, for his trouble, receives from the Government certain cultivable lands, which are on that account called *majhias*, from *mājhī* middleman. The other lands, which he holds in trust for the village, form what is known as *rājyas* (Government lands)

The landlord, as a rule, has his *majhias*-land cultivated by the village-rayats on any contract on which both parties may agree. It is in this connection, and also for the purpose of urging rent payments on *rajyas* plots, that zamindārs appoint in every big village an Oraon agent of their own, viz. a *mahto*.

#### 4. Privileged lands are of three kinds :

(a) Just as the zamindār's *majhias* is privileged in *two* senses, i.e. free from rent and free from the operation of the law on the right of occupancy, so are certain portions of the *rajyas* lands. Thus, all patrimonial plots (H. *bhuinhāri*, Or. *addī-khāll*), and the three plots set aside by statute for the upkeep of the Pagan priest (*nāig-khāll*), and the necessities of worship (*nād-khāll* and *dalikatārī*), go rent-free, or are liable to no more than a nominal assessment. The same are further privileged inasmuch as, however long one occupant has held them, no right of occupancy accrues to him, in Chota-Nagpore, from the fact.

(b) But a *rajyas* land may also be privileged in the latter sense alone. A *bakast* land, i.e. a land which has been deserted by its tenant, remains the property of *his* village, and is thus debarred from ever conferring a right of occupancy on a *stranger* who came over and cultivated that plot, however subject to rent-payment.

(c) *Nāl* lands, newly created by a rayat's industry out of his own *tonkā* portion, or out of any *rājyas* waste or jungle tract, are semi-privileged, in this sense that they go rent-free for the first three annual crops. Such newly created rice-lands are known as '*korkar*'.

5. A rayat may, with certain restrictions and under formalities prescribed by law, mortgage his plot (*bandhak nannā*), alienate it, or relinquish it. In this last case, if he has given notice of intended relinquishment, a certain latitude is left him for cancelling the step taken. The right every rayat has of 'making *korkar*' has already been mentioned.

In Chota-Nagpore, all rent is payable in cash, or can be made so on application. Before the settlement, assessments on *tonkā* lands were payable in kind (*rakumāt*) and by predial service (H. *begāri*, Or. *biffis*).

6. Three distinct ploughings (*carṇā, karnā, tekra'ānā*) are generally gone through, preparatory to sowing. If an extra one is given, as is at times done for *tonkā* grounds, this fourth ploughing is, in some places, called *dobra'ānā*.

*A. Crops on tonkā-lands*—On these, various crops are raised, which provide the rayat with food, raiment and oil. The most common of *tonkā* crops are :

(a) *Pandrū khēs*, an early rice not growing in water : it only requires to be sown as the rains set in. With the produce, the family keeps body and soul together, until the October paddy gets ready for the sickle. *Gurlā*, millet. It helps the poor to eke out the supply, often scanty, of the early rice just mentioned.

*Sinhōr*, Indian maize ; *javā*, Indian barley ; *būt*, gram ; *rahāt*, the pulse whose grains, when cleared and split in twos, go by the name of 'dāl' ; *māsi* (H. urid) a kind of round jet-black bean, eaten with rice.

(b) *Kabsī*, cotton. After it has been cleaned from its seeds cotton is carded by means of the *dhunet*-bow. Carded cotton is called *tūlī* ; but when made into rolls for spinning, it takes the name of *pyāri*. (See Or. Dict. under *dhun'nā* and *dhapdhap*.)

(c) Oil-yielding crops are : *Cinabādām*, groundnut ; *tīl*, linseed ; *luṇī*, mustard. There are three varieties of mustard seeds : in the *lutni* variety, the seed is extremely minute and the colour that of brick. Oil is also expressed from the kernels of the *karanj*-tree stone, and of the *mahuā*-tree stone (*duri*). The latter oil (*doē ssung*) is used for light, and also as a substitute for ghee.

*B. Various methods of paddy cultivation in low-fields*.—The common and more profitable, but also more laborious, is the transplantation method. The *rāl*-fields, in this plan, are not sown over, but receive rice-seedlings (*birā*) which have been prepared on a large scale in a nursery. This operation, called *ro'ā idnā*, is often done with the assistance of the neighbours. For a description of it, see Or. Dict. *birā*.

*Ro'ā khēs* (lit. planted paddy) is always opposed to all sorts of *cākhā khēs* (sown paddy). If, on account of illnesses, damaged seedlings or early rains, the fields have not been ploughed in time, the rayat makes his paddy sowings in *lewā*, that is in slushy soil. The *rāl*-fields, already sodden with rainwater, are turned over and thoroughly kneaded with a buffalo team and the dragging plank

(*cāgarikhā*), till brought down to the consistence of mortar ; this operation is called *khallan lernā*, *khallan cotor kamnā*. On the glazed surface the paddy seeds, previously sprouted, are then sown. Until the seedlings have got leaves, they must be guarded against the voracity of birds (*lewā haknū*).

### Vain beliefs and superstitious observances.

1. *The Oruon mythology.* (a) There is a supreme God called *Dharmes*. He is very good and powerful ; but whether he created the universe, or merely occupies the first place in it, is not clear. The happiness of the righteous after death will be to live with him ; yet homages and sacrifices to him would be meaningless, precisely because he is so good. Unfortunately, he is too high above mankind to trouble himself much about the infinite details of this world's affairs. Except for wars and zamindars, all would be very tolerable here below, were it not that Dharmes's dominions are infested by so many whimsical and mischievous demons (*nād*).

(b) For this sublunar world is certainly full of these fiends, male and female. Being left their own way with all that is physical, they cause all sorts of evils, and yet can at times be made to relent by the superior power of the *naigas*, the adjurations of sorcerers, or the flattering odour of a sacrifice. The more powerful and less malevolent of those imps concern themselves with the produce of the soil. Such are 'the lady of the grove' (*cālū-paccō*, also called *jhakhrā paccō*) : it is to her that the Oruons have to look for plentiful rains ; the 'dame of the fields' (*darkā-paccō*) : her wrath, only too easy to rouse may yet imperil a harvest which had the blessing of the former deity ; the 'dame of the mountains' (*barndā-paccō*) ; the 'goddess of hunt' (*candi-deo*). (1) Other spirits, of a distinctly malignant character, do not live among us as a rule ; they are tied up in some unknown place, whence however they can be occasionally released at the call of a sorcerer or a witch ; they then play havoc on the lives of men and beasts, cause an illness, spread epidemics, etc. Of these fiends the best known are the tribes of the *rakis* and *rakkis* and the goddess of small-pox (*debi mas*). The *dand-dait*, a fiery and hungry dragon, is rather, it would seem, a bugbear in children stories than an object of serious belief.

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(1) About all these so-called deities and other topics in this chapter more detail may be read in the Oruon Dictionary, under the headings quoted between brackets,

(c) But, with the Oraons, the borderline is very hazy, which divides demons from disembodied spirits as long as they continue in the unrest stage. Until the *barborā*-ceremony, which takes place only once a year, has come round, the most loving friend or relative, once dead, is no longer to be trusted: for he delights in scaring and tormenting those he has left behind, and behaves more or less like an authentic nāl. The spirit of a woman who died in pregnancy is particularly mischievous (see below *curing*).

2. *Sacrifices*.—Female animals are never offered in sacrifice, nor castrated males.

*Public sacrifices*, performed (as has been said) by the naigas, are rare: three, at most four, annually. The regular ones are the *khaddi* sacrifice in March (<sup>1</sup>) for obtaining good rains; the *ta'ri* sacrifice in thanksgiving for the harvest, and the annual sacrifice for the common welfare of the village (*paddan lōjñā*). In time of small-pox epidemics, it is laudable to offer an extra sacrifice, viz. to *debi maī*; this is called *paddan kamnā*.

*Private sacrifices*, performed by the person interested or one of his household, are very numerous; occasions and victims differ according to the naiga's advice and the gravity of cases. For instance, upon the death of a man or woman, the deceased's relatives sacrifice a pig, immediately after they come home from cremating the body; and a bit of the flesh, cut off with a cast-iron blade, is buried near the house door. For further details see above, page 6, n. 4.

3. *Other superstitions beliefs and practices*.—Oraons are afraid, especially for their young children, of the withering influence of the evil eye (*najar*). On meeting any suspicious-looking individual, a mother with her child will take a chilli-pod, and make, with this, mummeries round the baby's eyes and forehead, to exercise him (*newca'dnā*).—Anyone who experiences a tingling sensation under the sole of his foot is thereby informed that evil-intentined persons are just then engaged in running him down or plotting against him.—People on a business journey, e.g. going to a distant village for a marriage proposal, will retrace their steps, should a jackal cross their way or a dead rat or mouse meet their eye.—The spot on which a meal has just been taken must be cleaned and smoothed with

(<sup>1</sup>) For a detailed account of the *khaddi*-sacrifice, see the book, *Tribal Festivals*. Examples of other public sacrifices special to one part of the country are, on the Lohardaga side, the *asōrī* and *hāriōgī* sacrifices, in connection with rains and rice-transplantation.

cowdung and water; and this practice could hardly be one of tidiness, since it is stuck to even by travellers, when halting anywhere for more than a day; it is called *natnā*.—To prevent lightning from striking a house, a small piece of iron is slipped into the roof thatch.—Snakes may not be mentioned, even by their most generic name, at night or when they have just bitten somebody: at such times, they are referred to as 'ropes' and cords (*śp*)—Namesakes (*mitā ālār*) do not address each other by names; and females married or not, are not allowed to tell how they are called.—A popular belief has it, that witches disguised as wild cats do enter houses at night, lick people till they become bald or full sick, cause the rice put by for the morrow to spoil, etc. It is enough to place a bit of charcoal in the way of that cat (*cō dēwā*) to stop its ill-doings.—With regard to all illnesses our flesh is an heir to, indigestions, oolies, etc., one example may be given. Let us choose that of 'the poisoned bit' (*bissē*). This is the name either of a hair crumpled into a knot, or of an imperceptible fragment of bone, beforehand poisoned and thrown into the victim's food. For its expulsion, the patient must be laid with his head pointing to the north: a conjurer can then suck the obnoxious bit out of the man's navel. The object, as soon as extracted, spreads round an abominable stench, and is at once thrown into the fire.

But the worst of superstitious practices are, naturally, those connected with the hereafter. As soon as a dead body has been taken out to be carried to the funeral pile on the *masrā*, a stop is made: and the mourners strew the housefloor with fine wood ashes; then, before resuming their journey, lock up the door carefully. As soon as home is reached again after the ceremony, those ashes are scrutinized for footprints of fowls, snakes or cats, or for thread-like marks: from these signs an inference is drawn whether the defunct died a natural death or was cut off by a sprite.—Souls, from the hour of death until the consignment of the body-ashes to their final resting-place, still need every day a little rice and meat and pulses and tobacco; they are also uneasy and fretful. Singularly so are the ghosts of women dead in pregnancy. These are most bent on revisiting their old homes; they tickle the living and make them laugh to death. There is only one way of laying a *curil*-ghost: it is to rob it from the load of coal it invariably carries, fancying this coal to be its child.—With after life ideas also are connected those 'fire-spots' (*sikā*) which everyone has noticed on the forearms of boys: these

burns assure them success in life and admittance into their ancestors society after death. The corresponding superstition for women consists in having straight or zigzagging lines or floral designs tattooed on the forehead, temples or left side of the chin, on the wen (if there is any), on the shoulderblades, chest or feet. All this is considered indispensable for obtaining recognition and necessities of life in the other world.

A. GRIGNARD, S.J.



# ORAON FOLK-LORE

## I. Tales and Stories

*Bankō Alas. The Simpleton.*

Ort jōkhas sasrār kālālagyas dara oñtā potom nū jokk asmā hō'ālagyas. Kānum kānum tanghai ēkhan kirr īryas<sup>1</sup> dara bujhras ort nānuā álas enganē bar'álas<sup>2</sup>. As ēkhan anyas : ' Kalā, bhāi, kīrrā; enghai sasrār nū kīrā ra'anar ; endran ci'or ? Antile jokk gecchā keras kī onghon kirr īryas<sup>3</sup> ki bācas : ' Is asman īryas-ki erāputtdas'. Añgē oñtan, kullyas-data, asan dābrē nū uiyas kī keras. Jokk hāri ikyas khanē, ērdas ā nānuas annuhō bar'álas ; anti anyas : ' Is embā sāras, añngē malā kirryas : aur jukk'im ci'on'. Ennē ennēti urmī asman kiorin dara tempau hō uinūtim keras ; oñtā bhagoā nidi baoehrki rahcā : adin hō mūnjā nū dābrē nū uiyas. Āganeim puttyā, khanē ērdas nannas malkas. ' Ohrē (bācas) i ahṛā-mūkhūs oñtā bhagoāge engan pachra'ālagyas'.

Akkū gā as, thotham ra'as khanē, āñsyas-ki collā tarā kaprkas kuddas.<sup>4</sup> Tang sās sasūras oñdar mokkhar ; ā gūti aśgahi pāb ērālagyar. Pacoō paegisīn menjā : ' Kukkosge eđgotā asmā uiyon ?' Paegis anyas : ' Eđ niyoi ? oñtā dara koc'a uiyai'. Ennē urmī ba'anan ā bankos menālagyas, Khokhā nū paegis ' jađkhaddisīn ērā kāldan ' bācas-kī, erpanī urkhas. Collā tarā ortosgahi kaprnān<sup>5</sup> ēr khakkhyas kī mikhyas : ' Ne haro, no haro ? ! Inim gā'. Endrnā erpā mal körckai ? ' Kiori bō malā ; ekasē kaon ? Antile urmin tingyas. Khanē sasūras oñtā karean otthras kī bāerā ciecas. A jōkhas erpā ulā kōrcas, dara khejj khekkhan nōrhar-kī ukkyae.

<sup>1</sup> He saw behind. *Kirr* is the root of *kirnā*, to turn back.

<sup>2</sup> Colloquial for *bar'ālagdas*.

<sup>3</sup> *Iryas-ki* means ' having seen '. This extremely common idiom should be studied thoroughly. See Gramm., 285, n. 4 and p. 286, n. 5.

<sup>4</sup> Or, Gramm., p. 243, n. 7.

<sup>5</sup> Or Gramm., p. 286, n. 52.

Tangsās, eō asman āsge uiki rabcā urmin ciccā. Munjyas khane,  
 meñja : 'Jokk indri' im mokhoi kā burū ? Bācas ūs : 'Endrā ra'i,  
 25 ēn mokhon ? Iürām gā rabcā; endr ēn baldan ?' I kaithati ajgut  
 manjar kī bācar :<sup>1</sup> ' Is jokk indri' im akhdas'.

Asgahi ayyā ta' anuun, bēlas gahi sōnantā chippā khālb kerā'; aōnge  
 bēlas dēōra-bhagtarin erā taiyas adin bēddāge. Ā paocō belāsin  
 30 ānyā : 'Eng jaōd khaddis gā urmī ennē katthan khōb akhdas; āśinim  
 menjke'. Paikar ā bhakkuas gusan kerar dara ānyar : 'Gucā ningan  
 bēlas er'ālagdas.' Ās bācas : 'En endrā hō baldan, babā ! malā  
 kaon'. Ār malā pattācar, backan bariyam occur. Bēlas'āsin ānyas.  
 35 'Enghai sonāgabi chippān beddoi hōlē, ningāgē khara baggē baksis  
 ci'on; backan pōlkai beddā hōlē, gaṛherā ci'on'. Bhakkuas kōllam  
 mañjas dara ullā<sup>2</sup> nēcas. Khanē āsin'ontā erpā nū muciyar kī sattē  
 ullā ciccar.

Annē annē nū khalbas dikdikra'ā diklikra'ā jiyā nū khōb  
 elcālagyas. Asgahi nāme Nindiyā<sup>3</sup> rabcā Ās orgas : 'Ēron gā is  
 40 ekāsē deōrai nandas', dara mākham makhadim ā erpā gusan keras  
 kī chachem menā helras. Thāukam abīrim bankos khōbrar khōbrar  
 ānālagyas : 'Akkū nindya ! ab te jītē gaṛherā hōi.' Khalbas,  
 tanghai nāmē ho'onan meñjas-dara, cālē bācas : 'Anā bhāi, ambke  
 tengā, ambke tēngā; ningā hō ci'on'. Banks menjas : 'Eksan  
 45 eksan uik i ra'adai ?' Ās tingyas : 'Pokhātī nū tsajjkan fa'adan'.  
 Antile bankos 'tisga'a ! tisga'a ! ba'anum, baramba'ā helras.  
 Cōcar, tisgar, menā helrar'. Ās anjas : ' Kalā, pokhari nū ra'i'.  
 Kerar kī beddā helrar; anti thāukam khakkhyar. Bēlas ajgut manjas,  
 dara āsin dewān kameas.

—A young man was going to the house of his parents-in-law, and was carrying some cakes in a package. While moving on, he observed his shadow behind him, and thought that another man was coming along with him. He said to the shadow : 'Off with thee, brother, go home; in my wife's house they are poor: what shall they give thee'?

<sup>1</sup> To be stolen, lit. to disappear (in) theft.

<sup>2</sup> Ullā. See Diet.

<sup>3</sup> Nindiyā is the 3:d pers. sg., neuter gender, of nindnā.—The words which come next are Sedri, for akku gā ujjnam gaṛherā ra'o.

He then went on for a little distance, and, seeing once more (that shadow) behind, he said (to himself) : 'The fellow has caught sight of my cakes : this is why he tramps after me !' So, opening (the package), he deposited one (cake) there on the road and went on. Having proceeded a little further, and noticing that the other was coming along all the same, he said (inwardly) : 'He has found it good and so has not gone back : I shall give him some more'. Thus, from one bit to another, he went on laying down cakes, clothes and even (his) walking stick ; only his loincloth, and nothing else, was left to him : even this in the end he deposited on the road. At this moment the sun disappeared.

He then noticed that the other man is no longer there 'Halloo,' he said, 'the blackguard was following me for my sole loincloth'.

Now, however, being rank naked, as soon as he reached, he walked (lit. walks) to the back of the house to hide himself. His parents-in-law had had their meal ; (but) were (still) expecting him. The old crony said to her husband : 'How many cakes shall I put by for the boy ?' The husband said : 'How many thou wilt put by ? Reserve one, and a bit more'. All this conversation the simpleton was overhearing. Later on, the old man went out, saying he was going to look for their son-in-law. He caught sight of some one hiding behind the house and called out : 'Who's there ? Who's there ?—' Well, I myself'.—'Why not have entered the house?'—No clothes · how should (*lit. shall*) I ?' And he related the whole affair. Then his father-in-law took out a loincloth and gave it to him to put on.

The young man went in, and after washing hands and feet sat down. His mother-in-law gave him what she had put by of the cakes for him. When he (had) finished them off, she asked : 'Will you have some more, or will this do ?' Says he : 'Thou hast nothing more for me to eat. There was just as much as this, I know this perfectly well '. They were abashed at this retort and said : 'He knows a great deal'.

While (that young man) was staying in the village, a golden cup of the king's was stolen : so the king sent for sorcerers and bhagats to find it back. The old crony said to the king : 'Oh my son-in-law

knows a good deal about things of this kind ; question him'. Peons went to the simpleton and said. 'Come along, the king calls thee'. He replied : 'I know nothing at all, good sirs ; I shan't go'. They demurred and took him away by force. The king told him : 'If thou findest my golden cup, I shall give thee a splendid remuneration ; but, if thou failest (to do so), I shall give thee the burying-pit'. The simpleton felt aggrieved and asked for time. Then they confined him into a house and allowed him seven days.

All this while the thief, uneasy and chafing, stood in secret frights. His name was 'All-Over'. He thought : 'I must see how this man proceeds about sorcery'; and in the dead of night he went near the house and listened. Just then the simpleton was saying in bitter lament : 'Now it is all over (for me); all alive, the burying-pit !' The thief, hearing himself named, quickly said : 'I say, brother ; don't tell, don't tell ; I shall give thee a share'. The simpleton asked : 'Where didst thou put it ?' The other replied . I have hidden (*lit.* placed) it in the tank'. Then the simpleton began to rave as if entranced, shouting the while : 'Open ! open ! (People) got up, opened, and plied him with questions. 'Go, he said, it's in the tank'. They went, began to search, and found as they had been told. The king admired (the man's cleverness), and made him prime-minister.

## 2. *Landhiyā Kukkot.—The Lazy Boy.*

Opṭā rāṇḍī paccō rāheā, adīgabi tangdas kōbhā lāṇḍhiyā rāheas.  
Ās pairī paitī gā ūgtan ḥer'ar-kī addō khēdnūtim khall tarā kālālagyas,  
pahē bīrđō uīālagyas. Jokk gahṇdī khōkhā, ennē uinan hō ambyas  
ciccas kī tanghai ullan orā piṭnum khēp'ū helras.

I katthan balnum, āsgabi tangyō khōb sukmār'ālagyā Org.alagyā:  
b 'Engdas uīā hō uida<sup>a</sup>, ḥoran hō piṭdas. Ēn āsge asman mekkhon,  
arā balī nū ṭangon : hole, engdas barā khanem etto'os<sup>1</sup> darā mōkhos'.  
Asman mikkhī, darā ṭāngī ci'i Tangdas, gohlā bicebrnā beṛā nū,  
ērōtā orā pityasdara ondrasdara barda<sup>a</sup>, ara munddh asman etta'ādas  
kī mōkhdas. Ar annem sagarkhane nanālagyar.

<sup>1</sup> Will knock it down (with his pallet and bow).

**Annūtim cākhna ullā barcā.** Khanē tangyō tangdāsin ānyā : 'Akkū gā cākhna ullā barcā, betā ; örm̄ar cākh'ālagnar ; gucā, ēn bīnnin hō'odau ; cākh'ā kaot'. Anti tangyō uddū nū khessan knmmyā.

- Ond aqđā ārsyar khanē, tangdas nannargahi usskā khall nū bīnnin  
 15 cākhdas. anti khall-urbar mēkhnar ; ' Embai khall nū nē cākhdar,<sup>1</sup> harō ? Emhai khall nū aloba cākh'ā' ba'anar. Khanē tangdas tangyon āandas : ' Id gā khall nambai malli ayō ; adā ānnū namhai khall ra'i'. Nannā khall gusan kānar darsa ayyan cākhdas. Pahē a khall urbar hō mēkhnar : ' Husan nē cākhdar harō ? Kalā nimbai khall nū cākh'ā'. Annē annēti uddū nū bibnī munjrā kerā.
- 20

Antile tangyō kadrāra, dara tangdasin, conhā nannā lekh'ā, ānyā : ' Ē betā uddun, dhēkan pesā-dara,<sup>2</sup> nind'ā'. As nindas, khanē tētas ciccas. Anti tangyō dhēkātī tangdasin. launum launum khed'a helrā.

- 25 Bongnuti bongnutim, a knkkos dangrā-mucur gusan ārsā helras. Tangyō ārin gecchātī mīkhya : ' hūsin dbarke ! hūsin dharkē ! Langrā-mucur a kukkan menjar : ' A mukkā endr ba'i, batū ? bācar. As anyas : ' hūsge dangrā pottan ci'a, ba'i' bācas. Khanē ciccar, dara as phin bonga helras. Khökhanū oñta puttāgahi kōhā lātan khakkhyas : a lātā nū kōrcas.
- 30

Tangyō ārsyā dara a lātan dangtī handra'ā helrā. As a dang nū pottan liptiambācas Khanē tangyō cīkhā helrā : ' Ēn engdasgabi pottan otthorkan' bācā darā tanglai ertpā kerā ; kalpānum tanghai cūtnā-pitri nū cūtyā, darā khandrā keiā. Makhā bīni tangdas barcas  
 35 dara mēkhā helras : ' anai yō, balin tisga'ai' bācas. Tangyō ānyā : ' Engage khaddikharrā malkar ; oñta englas rahcas<sup>3</sup> : asin gā, bhuṇḍū nū hūckan-dara, piñkan ki aśgabi pottan otthorkan ; engage akkū khaddikharrā malkar' bācā dara inalā cōcā.

- 40 Khanē tangdas iusi manjas kī nannā rājī keras, ara oñta bariyas guyā jōkhī ra'ā helras. As gusan ra'anum taughai mundhbantā datā

<sup>1</sup> Lit. who, you fellow, do you sow in our field ?

<sup>2</sup> Pesā is properly an imperative. But as shown by the general construction of the sentence, this imperative has here merely the force of a conjunctive participle. See

Grammar, p. 286, n. 6.

<sup>3</sup> I had an only son

bujhrā dara ualakh nana helras, dara tang'ā ujjapūrti pufjī nañjas.<sup>1</sup>  
 Ayyanti urkhas khanē, ekaunē hēorkas raheas-, annem ualakh nañjas  
 barcas.<sup>2</sup> Ualakh nannum nannum tān hō urb manā helras; karē karē  
 kōbā khurjī uiyas dara, baggē jōkhārin uia helraski ā hēddentā  
 45 alargabi majhīnū bēlar lekh'ā mafjias keras.<sup>3</sup>

—There was a widow whose son was very lazy. True, every morning he would go to their field, with the plough on his shoulders chasing the bullocks in front of him ; but he used to plough clumsily. Even such ploughing he soon gave up altogether and henceforward spent all day in killing birds (with his pellet bow).

Not knowing this, his mother was only too pleased. ‘My son (she was thinking) tills the fields and kills birds. I shall make a cake for him and hang it over the door : when he returns he'll knock it down and eat it’. She bakes the bread and hangs it up. In the evening (*lit.* at unyoking time), the son comes back bringing a couple of birds he has killed ; he at once knocks the cake down and eats it. So they did every day.

In this manner the sowing season came round. The mother said to her son : ‘The sowing season has come, son ; every one is sowing ; come, I take the seeds ; we are going to sow’. And the mother put a basket of paddy on her head.

Arrived at a certain spot, the son scatters seed over the tilled field of some other people. Its owners shout (to him) : What do you throw seeds for in our field, you people ? Do not sow in our field’. Says the son to his mother ‘Well mother, this is not our field ; our field is there, further on’. To the other field they go, and he scatters seed over it. But the owners of it also raise a shout : ‘What do you sow there, you people ? Go away, sow your own field’. Meanwhile the seeds in the basket had been spent.

Then the mother got angry and, in apparent sweetness, said to her son : ‘Son, pick up clods and fill up my basket’. He did so, and helped (the burden) to (his mother's) head. She then began to pursue him, pelting him the while with these clods.

<sup>1</sup> *Lis.* made for himself a hoard for livelihood.

<sup>2</sup> See Gramm., p. 149c.

<sup>3</sup> Note the plural *bēlar*. Or. Gramm., p. 180, n. 28.

The boy in his flight came near men who were cutting up a dead bullock. From far the mother shouted to them : 'Stop him ! stop him'. The knackers asked the boy : 'What does that woman say, boy?' He replied : 'She tells you to give me your bullock's guts'. So they gave them to him, and he resumed his flight. Later he came upon an ant-hill with a big hole in it : he entered into that hole.

On arriving there, the mother began to fumble into the hole with a long stick. Round that stick the boy twisted the bullock's guts. The mother started crying : 'I have disembowelled my son!' She went home, lay down on her rest mat and fell asleep. At night the boy came back and shouted : 'Mother, do open the door'. The mother said : 'I have no children. I had an only son, and, poking into an ant-hill, I have killed and disembowelled him. Now I have no children', said she ; and she did not get up.

Then the son in despair went to another country and took service in a merchant's house. In the course of his stay there, he began to understand his past errors (*Lit. condition*) and took to work, and amassed a very fair hoard for himself.

On his leaving (the merchant), he continued to work as he had (now) grown accustomed to do. By dint of exertion he became rich himself, gradually acquired a fortune, and, as he began to keep many servants was looked upon by his neighbours and acquaintances as a sort of king.

### *3. Bidrākā Haslī. The Recovered Carcanet.*

Ort urbas rahcas, āsgahi sattējhana kukkōkhaddar rāhecar ; ārin as kundrkā lekh'āmī pāli pāli binjyas. Āsgahi sannī tangakhedō khokhā mundhbhārēgahi' khub̄ dujhr'ū rāheca. Ad īryā akkū gā kīpā mañjikam kādam. Māni māni, āulantī kīpā mannum mannum khub̄ kīpā manjar kerar. Arge onā mōkhāge ho malā khakkr'ālagya khanē, ad ānyā : 'Iyyā gā nambai ujjnā malā kalo. Nām ormat i rājinti cō'ot kālot : hole namhai ujjnā onna bagge mano'. I kathā ormarge dau laggyā : ār, adigahi ānkā lekh'ā, tamhai cirkī piṭrin codar dara lālā helrar.

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<sup>1</sup>*Lit.* Intelligent of the after and the before.

10      Kēnum kārum undul öndā mkhnā munjā kerā, khanē khub  
kīrā sārā helrar. Sannī khedō ārin ānyā : 'Endran ho ambā khar'ā ;  
pahē endrā endrā nimāge khakkro'ō, adinim ondr'ā : nerr, keeckā osgā,  
etto kā cigālo : mōkhōt dara kbō' enantī bacohro'ot kaot'. Ār  
annem nanälāgyar.

15      Ā punā rāji nū āṣyar khanē, endr manjā ? Bīrī bakhre ulā,  
tanghai hasli pūngutthin otthrākī, kūbī gusan em'ā-khajr'ālagya :  
abiri cenhō adigahi haslin nerr lekh'ā cinnā-bunnan īryā, darā  
ittyā-ki occā-dara kerā. Adigahi mukkar ekkā gohar nanjar chorā-  
ba'āge, pahē nē hō lollar. A cenhō occā kī, ekātarā abrā kīrā  
30      ālar rahcar, attaram tiddar ciccā. Sannis-tangkhai īryā dara  
mankhyā.

Antile, ennem bācaski, bēlas caugurdā dāmuān kōrtācas : 'Nē nē  
ā haslin beddor kī ondro'or, ārge pācegoṭang pāddā ci'on'. Undul  
ennē manjā sannis-tangkhai cicc ondr'ā kerā : abūlā dāmuān kōrnan  
menjā. Khanē : 'Endrgahi dāmuā kūrri'i?' enne ad menjā.<sup>1</sup> Ālar  
tingyar. Khane ad bācā : 'En biddkan ra'adān'. Abūrim ā alin  
bēlas gusan orcar. Bēlas menjas : 'Endr nīn enghai bīrīgahi haslin  
biddki ra'adi'?—Ha'i.—En ningāge pācegoṭang paddan ei'idan;  
enghai hasli ci'ai'. Ad bācā : 'E belāyo, en paddā malā beddan.  
En onṭā katthā nē'edan : Sohrai ullāgahi mākhā nū nē ho billi  
35      ambnar dagnarnck'ā, aula ēm eklā dag'om'.<sup>2</sup> Bēlas bācas : 'Id gā  
otthā katthā malli ; ennem nanai'. Sohrai ullā ennem nanjā, dara  
addo-mēkkhō mankhā-bhais, ērā-meṛkho guṭhi, ūkhīn ērā ērā,  
ekātarā ho malā kerā ; pahē, adigahi billin ērā ērā, sađse rajintā  
mekkh adigahi erpā nū koreā, dara eōdā adigahi erpā nū kerā,  
aōdā adigahidim manjā. Ennem abrā ālār munddhanti koṛhe urbar  
manjar dara tamhai ullā khep'ā helrar.

—There was a householder who had seven sons ; he married them one after the other, in the precise order of their birth. His youngest daughter-in-law was very sagacious. At one time she noticed that the family was in want. In fact, their poverty growing worse and

<sup>1</sup>I.e. This is the drumming of what (announcement)?

<sup>2</sup>On the night of the cattle-festival (*sohrai*) the animals are given a better feed and taken out garlanded. If any escapes into a neighbour's house, it becomes his property.

worse as time went on, they became extremely poor. When no means of living was left, she said : (We shall never) prosper here ; let us migrate to another clime : at that cost, we'll live in plenty'. The idea pleased them all : so, according to her proposal, they shouldered mats and baggage and made a move. On their journey, their provisions ran short, and great was the hunger they had to endure. The small daughter-in-law said to them : ' Commit no theft ; but whatever (eatable) thing comes across your way, bring it (to me) : a snake, a dead rat, a mouse or jackal : we shall eat it and escape death '. So they did.

On their arriving into another country, what happened ? The queen, after removing her carcanet and beads, was bathing and scouring herself near the well in the royal compound : just then, a kite observed that carcanet flashing like a snake, and with a sweep down carried it off. Her maids raised shouts upon shouts to make (the bird) drop it, but without success. The kite got away with it and dropped it where those poor people were living. The youngest son's wife saw it and put it into her house.

The king then had drums beaten throughout the land, with these words : ' whoever finds that carcanet and brings it back, I shall give him five villages'. One day it happened that the young wife went out to fetch fire, and she heard the beating of a drum. ' What's that drumming for ?' she asked. The people told her. She said : ' I have found it'. Immediately they led her to the king. ' Hast thou found my queen's carcanet ?' asked the king.—Yes.—I give thee five villages ; give me my carcanet'. She said : ' O king, I do not want villages ! One favour I do ask : it is that, on the night of the cattle-festival, no one (be allowed to) light a torch (*lit. a lamp*) : on that day we alone shall light one'. The king said : ' this is no hard request ; do accordingly'. On the festival day, they did so. Bullocks and cows, he and she-buffaloes, goats and sheep, plunged in darkness, made no move until, perceiving her steady light, they—the whole country's cattle—entered her house. Whichever passed her threshold became hers ; thus, these people became richer than (ever) before, and spent their days in happiness,

4. *Bār'otā Chayā alas.*<sup>1</sup> *The Protean Man.*

Irib paccō paegige khādkhairā mal iahcar ađōuge, paccō undul ānyā : ān paegi, nām khēr pōs'ot. Khēr pūsnūm pūsnūm, qhēr baggē baṛhrā<sup>2</sup>. Antile paegis paccon thak'ā helras dara ānyas. ‘Anai paccō, namhī khēi qhēr baṛhrā kerā : akkū nām oṛṭā dundū pōs'ot’. Khanē paccō ānyā : ‘Eksan īrkai dara, paegi<sup>3</sup>? — Mabuiang nū gā iā'i paccō ; kub'u nadžigabi khodrā nū. Nēlāti c. rā oī'ot, paccō! — Endran ci'ot anti, paegi? — Kohā gayan piṭot, pu'ō’. Iōndā rū mākhābi cūtyar, dara, bījyā khanē, paegis khērān pit̄as dara pudgas kī, paccōge cīcas-dara, ānya : ‘Bēs īke, 10) paccō, khinē hō'oke : ēn uīā kāldau. Enne ba'anum ās erpantī urkhas dara ā khodrā nū khanē'āge kōrcas.

Paccō ahṛān nagadkurā īryā ki madgi gusan occā dara ānyā : ‘Ondai, dundū, abrā’, ki knodrā nū uīā cīcā. Antile paogis mokkhas. Khōkhā lū ā qhōqhioti urkhas kī erpā keras dara ānyas : 15) ‘Paccō, dundūge ahṛā nitki ci'ike. Ahṛā bē, īkcē oī'ike, paccō. Ikla'am ambke khēkhel ērai’. I kōgūti khēr mal munjrā, ā gūti paccō ānkā lekh'ā nanjā. Pahē, khēr munjiā khanē, paccō ‘ondai, dundū’ ba'īki, khōkhel īryā. I aegiesin īrumū khūb khebrāra, dara ‘En ekāē ī abrā-mūkhust<sup>4</sup> guyā ra'on bācā.

20) Rūsi kālage<sup>5</sup> udđū nū tang āi urmi sanjgi mōkhnā isunggutthīn cījā cīcā : pahē, tetra'ā pulli khanē, nannarin er'a kerā. Iūrēm nū paegis udđū nū kōrcas kī ukkyas P: ecō oṛṭā āli ganē kirryā : id adin tētrā cīcā.

25) Paccō jokk geccham kerā kī paegis, udđū ulā, umblas cīcas Ba'i paccō : ‘Ohrē, mahrangle isung tundrā’, dara mūhī khekhhā khedđan khas'ā helrā. Antile oṛṭā paddā ērsyā, ettacā ki īrī gā : paegis! Khanē paccō paogisin kēbā helrā are khūb cīkhyā Iūndam ; paegis gaue pollā āi erpā kirryā.

<sup>1</sup> Lit. The man o' the twelve shapes.

<sup>2</sup> Lit. Rearing rearing, (the fowls) increased very numerous. See a similar idiom in the preceding story 1. 1

<sup>3</sup> Lit. where having seen one (doest thou speak thus,) husband?

<sup>4</sup> Ahrā-mūkhust, rascal Lit. meat-eater.

<sup>5</sup> Rūsi, indignant, in a huff. Rūsi kāndā, to run away.

90 Nannā ullā, onṭā jatrā laggālagyā khanē, paogisīn āni : ‘ēn hō jatra ērā kālōn’. Pacgis ānyas : ‘kālai, pacō’. Adin kālā ciccaski, ās mākmargān hēcas dara pāgan nanjas. Jatrā nū tān hō keras, dara, ekātarā pacō ra’i, attrā attrā nāldas ara dīndi pārdas : ‘Paceo mokkhā kanjin pacgis mokkhas ahrañ; tērem rētem, tēren rētem’. Khōkhānū pacgis adiu menjas : ‘!aceō, jatrā kirkī; endrau irki? 35 —E pacgi, onṭā pacgisin irkan, ās kukkan nū singar manjkas rāheas : enghai mundhbhāre nālālagyas dara dīndi pāralagyās. Ās gā nīg lekh’ām ethra’ālagyas. Āsgahi onṭā bāgikan hō pettkañ ondrkan’. Khanē ās bācas : ‘Enim gā rabackan, pacō. Enghai bāgrkan cī’ai’. Khanē gā alkhā helrā dara bācā : ‘En ningane pollon, 40 pacgi; nin bār’otā chayā al taldaí’.

—A certain man and his wife having no children, the wife one day said to him. ‘I say, husband, let us rear poultry’. The fowls in time became very numerous. The man then played a trick upon his wife and said : ‘Wife, our fowls have multiplied to excess: now let us feed an owl (upon a few of them)’. The wife said : ‘Where didst thou see an owl, husband?’—‘It is in the mahua grove, wife, in the hollow of the crooked mahua. Wife, from to-morrow we shall feed it’.—‘And what shall we give it husband?’—‘Wife, we shall kill the big capon’. On this they went to sleep, and at dawn the man killed the fowl, plumed it and, handing it to his wife, said : ‘Fry it well, my wife, and take it to (the mahua hole) : I am going to plough’. Saying so, he left the house and slipped into the hollow tree to have a nap.

The wife fried the meat nicely, carried it to the mahua tree and saying. ‘Owl, have some meat’, placed the meat into the hollow. Her husband ate it. Later, he got out of his hole, went home and said : ‘Wife, give meat to that owl every day. Fry the meat quite to a point, wife. Never look into the bottom (of the hollow)! As long as the fowls lasted, the wife did as she was bidden. But, when they came to an end, as she was saying ‘take this, owl’, she peeped at the bottom. Seeing there her husband, she got angry, and said : ‘How can I stay longer with this rascal?’ With a mind to run away, she packed all her belongings, provisions, oil, etc., int’

a basket ; but, being unable to raise it to her head, she went to call for helpers. At that moment her husband seated himself into her basket. The wife returned with a woman, who helped her to raise (the burden).

She had got pretty far when her husband in the basket had to urinate. Says the wife : ' Halloo, the mahua oil is spilt '. She rubbed with it her face, hands and feet. She next arrived at a village, put down (her basket) and sees...her husband ! Then the wife began to abuse the husband and had a good cry. Enough . she could not get the better of her spouse and returned home.

On another day, as a *jatra* was going on, she said to her husband : ' I too am going to see the *jatra*'. The husband said : ' Go, my wife'. Having left her depart, he tied antlers to his head and put on a turban. He then went himself to the feast, and, wherever his wife stands, there he (goes and) dances and sings this tune : ' A wife had sour rice-water for herself ; her husband ate meat, *la faridondaine, la faridondon*'. Later on, her husband asked her : ' Wife, thou hast gone to the *jatra* : what didst thou see ?—Husband, I saw an old man with a head (very much) adorned : he was dancing in front of me and singing. He looked absolutely like thyself. I have picked up and brought one of his combs'. He then said : ' It was myself, wife. Give me my comb'. Then she laughed and said : ' I am no match for thee, husband ; thou art a man of many shapes ' !

##### 5. *Khudang-dibrū Raskas.*, *The Drumming Sportsman.*

As iündā korbē raskē raheas, önd mākhā nū sattē paddā bēcālagyas da:a tanghai erpā mākham bar'ālagyas. Bēcā kalālagyas khanē, khēlan hō tanggane ho'ālagyas, dara akhṛā nū kālarkī ennē assālagyas : dbatung-dang, khudang-dibrū : Idim ásgahi ór raheā. I kharkhan menarki jokhar pellar ba'ālagyar : ' Baroas, koi, Khudang-dibrus. Gučā, ko, bēcā kālot'. Ara cubbā lekh'ā saprārkā urkhālagyar. Bēonum bēonum ratyār'ar kālālagyar khanē, ás chachem nan paddā kalālagyas : anti árgahi kānan hō ballālagyar. Ár ennē orgālagyar, ás em sangāni bēonum ra'as, dara rijh ra'ālagyar; bēcā bēcā

10    khardalagyār. Åsin ambar rijh mala laggälagyā. Åsgahi nāme caugurdā biñdra kerā, dara ennem dher ullā gūti rijbrang manjas.

15    Abṛā paddā madbenti chauthurgahi dabré sebhā rahoā, pahē sattēpurnā paddā nū årsäge Khoarā kaitṭā manalagyā : aṅge khāt nū lau-laṛang jhapeki rshcā. Khosrā nindälagyā annubhō, otkhāsim kattälagyas. Onghon ennē manjā ek'am dokhar kerar dara à lau-laṛangan tāryar ciccar ki tamhai erpā kerar. Ås gā munddhuntā lekh'am abṛā chau paddā nū biccyas bectācas rijbtācas, khōkhānū Khosrā pakhentā nū kālā helras. Å lau-laṛang nū argyas-ki assnum pāṛnum bēcnum kālālagyas, pahē majbī nū aṣyas-ki, khaccrā kerā. Å amm nū khatras : ad bōhabācā dara jokk gecchā occā dara mulkhtācā...

20    Nannā ullā Khosrā pakhentā jōkhār pellar beddā helrar. ‘Endr manjā, ås emhai paddā mala barcas ?’. Beddnum beddnum Khosrā gusan årayar, dara endr érnar : larang tārkā ra’i. Anti är bācar : ‘Ek'am mudair dāhēti ennē nanjar ! Iyyam khatras keras, ko’ ! Khosrā nū beddā helrar ki åsin keeckā biddyar. Cārem abṛā sattō paddantā jokhar pellar gusan tengā kerar. Urni paddantar barcar-dars, cikhar-jara, åsin sattō paddantā pellorgahi bāgratā basayar ciccar.

—So keen was he on sport that, in a single night, he would (go and) dance in seven villages and return home before the night was out. On his way to a dance, he used to take his tomtom with him, and, repairing to the village square, he would patter thus : dong ding, ding dong ; such was his prelude. Swains and maidens, hearing the notes, said (to one another) : ‘He has come, girl ; (here is) Mr. Dingdong.—Come, boy, let us go and dance’ ; and they sallied forth adorned like peacocks. When they became intoxicated with prolonged dancing, he would steal away to another village. They did not notice his departure. They thinking he was still with them made merry ; they danced themselves dead tired. Without him there was no pleasure. His fame spread on all sides and he thus remained a jolly fellow for many a day.

To six of those villages the road was easy, but, in order to reach the seventh, one had to cross the Kool : hence a bridge of Bauhinia creeper had been thrown over the river. Even when the Kool was

full, he would cross it alone. Once it happened that some enemies went and incised that creeper (-bridge), and returned home. He, just as before danced and led dances and rejoicings in those six villages, and afterwards turned his steps to the (village) beyond the Koel. Having got on the creeper, he advanced drumming, singing, dancing all the while ; but, when he reached the middle part, it snapped. He fell into the water, which carried him off to some distance and drowned him.

On the morrow, the young people of over the Koel started a search. What has happened that he did not come to our village ? Their search led them to the Koel, and what do they see, but that the creeper (-bridge) had been cut into ? Then they said : ' Some enemies, through jealousy, have done this deed ! Here he has fallen, boy'. They searched in the Koel and found him dead. Immediately they went to inform of this the swains and maidens of the seven villages. From everywhere people came, and they amid laments burned him, the girls of the seven villages making of their combs a funeral pyre for him.

#### 6. *Pati'ānā lekh'ā Mukkā. The Faithful Wife.*

5 Èr bhair rabcar. Ar pardyer khanē, tām tām rajōt nanjar kī bācar : ' Nē mundh beñjro'or ?' Kōhas ba'as : ' Nin benj'rā, bhaya '. Sannis ba'as : ' Mundh benjro'on dadā hōle, ek'am tarti bar'on, mañḍī amm nē'ā ongon ; mundā ningāge gechā gechā manna manō '. Kōhas malā wanca, khanē, sannisim mundh benjras. Sannis ek'am tarti bardas hōle, tām mukkā mēt kharā khusmānum kachnakrnardera ra'anar : pahē kōhas sarmār sarmār endra'āniu nē'edas darā gechā gechā manda ; tangrisgahi-āli āsin gechanti enjra'āniu ei'i.

10 A kōhas tanghai lūran biskus öndkas rahcas : sannisgabi āliu sibākhārcas, dara āsin piṭāge dahiē beddā helras. Undul āsin anyas : ' E kō, gucā sendrā kālot'. Khanē irbāim<sup>2</sup> sendrā kerar. Kōhas ēretthan occas ki atā oksā kerās ; sannis gā nākhnuti khēdnum kōhas

<sup>1</sup> Nē may always be followed by a verb in the plural, even when one single person is meant. (See Or. Gramm., p. 198, n. 4).

<sup>2</sup> See Or. Gramm., p. 155, b.

tarā ho'ālagyas. Dhēr mākgutthi attrā kerā : annuhō mala laudas.  
**Khanē** gā sandua bhartācas dara, beddō **śryas khanē**, kōbas āsin eṛēthi  
 15 laycas. Piṭyaski, āsin **khaikā atkhātī** jhapcas dara eṛpā keras.

A ali menja : ' Ningris,<sup>1</sup> dā hoi, endrge mala bardas ? As bācas :  
 ' **Khōkhā** taram rahcas. As bardas hōtang'. Jokk gahpdi nū ē  
 eīkhā kalpārā cōcas dara bācas : ' Nerr āsin parmyā. Pahē ambai  
 elcāi : ēnim gā ningan enghai ēlin nanon'. I katthan menurki ēd  
 20 balin mucaya-kī ukki. As ba's helras : ' Kollai, lolā, hiṇi, rigi-oigi,  
 balin, ennege ēn kūl-kiṛā ammonkāti khē'ālagdan'. Ad bācā :  
 ' Dulhasgahi katthāti jīyā salī<sup>2</sup>', mundā baynālasgahi katthāti kōllam  
 laggi. Ra'ā Akkun jokk ullā āsin bassot, bhōjē nanot, huṛāba'ot :  
 anti sagai manot pahē<sup>3</sup>..... Ibrē khōkhānū gā ninghai ra'adan'.

25 **Khanē** ēs māncas.

Bassnā ullā **śryā khanē**, ad ānyā : ' **Tikhil** dālī dāra jōkhārin beddā.  
 Kālot dara namhai nēgcār lekh'ā nanot oī'ot : hōle āsge hō dan manō  
 dara namāge hō manō pahē. Anti rājan kamcar ; adi manyā kankān  
 khuppyar dara kecckāsin ayyā laccar. Cicc dagāge beddnar : malki.  
 30 **Khanē** ē ali bācā : ' **Jōkhāt khārdkar** ra'anar ; ēn hō cārē bar'ā pollon  
 ige ninim kalke : cārē ondr'a'.

35 Keras kī ad ijjā dara eonē Dharmes gusan uēcā, **khekkhātī** kierigabi  
 nākh gandan dharcākī : ' E Dharmē, oīc cī'a ! E Dharmē, enghain 'menā ! enghai ālasge cicc cī'a' ? Ennē nē'a<sup>4</sup> hō nērā anti, cicc laggyā  
 kerā : laukādim cicean ciccā. Aganem ē ali cīkhā-dara tān hō kōrcā  
 are tang mētas gane cind manjā

—There were two brothers. When grown up to manhood, they deliberated together and said : ' Which of us shall marry first ? ' The elder said : ' Marry first, brother'. 'Brother, if I marry first', says the younger, ' I shall be entitled, whenever I come home, to ask (my wife) for a meal or a drink (without hindrance) : but you (in asking her for the same), you 'll have to stand at a respectful distance'. As the elder did not yield, it was the younger that married first.

<sup>1</sup> See O. Grammar p. 15 b.

<sup>2</sup> My soul takes delight in my husband's speech. *Dulhas*, prop. bridegroom, is here a term of endearment.

<sup>3</sup> See Or. Gramm. p. 285, n. 47, b

<sup>4</sup> Possessive pronoun, accusative case See Grammar p. 46.

<sup>5</sup> Grammar p. 289 second half.

Whenever this younger man comes home, he and his wife have long and pleasant conversations, while the big brother asks with a blush for anything (he needs) ; he keeps at a safe distance ; and it is from afar that his brother's wife hands anything over to him.

That elder brother (was a man who) had lost his morals<sup>1</sup> : he coveted the cadet's wife and sought an opportunity for killing him. One day he said to him : ' Come, boy, we'll go out for a hunt '. They went alone. The elder took the bow and kept watch : the younger, in breathless pursuit, was driving (the game) towards him. Many deer took that direction : still (the man) lets fly no arrow. The younger brother wondered, and, as he approached (to see what was the matter), the elder discharged his bow upon him. Having murdered him, he covered (the body) with dry leaves and went home.

The woman inquired : ' Brother, where is thy small brother ? ' He said . ' He has remained behind. He is coming, I suppose '. A moment after, he burst out crying and lamenting and said : ' A snake stung him ; have no fear, however : I shall marry thee.' On hearing this, she closed the door (upon him)<sup>2</sup> and sat down. He began to say : ' Open the door, love, my queen, my beautiful : for I am dying of hunger and thirst '. She answered : ' My husband's voice makes my soul happy, but my brother-in-law's makes it sad. Wait. Some days hence, we shall burn him, give the meal (in his honour) and carry his bones to their resting place : then possibly, we shall marry.....After these (ceremonies) I am thine.' To this he assented.

When the day for cremation arrived, she said : ' Fetch rice and dal and servants (i. e. carriers). We'll go and do things according to ceremonial : that will be good for him and for us likewise, I hope '. They built a funeral pyre, heaped wood on top, and placed the dead body upon it. They looked for fire to light (the pyre) : there is none. Then the woman said : ' The carriers are tired ; myself I cannot (go and) come back soon : go thyself and quickly bring fire '. When he had left, she stood up and thus prayed to God, keeping in her

<sup>1</sup> Lit, had sold out and drunk his common sense.

<sup>2</sup> The man had, according to family etiquette, remained on the threshold of the house.

hands the four corners of her garment : ' O God, give fire ! O God listen to my (prayer) ! Give fire to my husband ! ' The instant she prayed in this manner, fire caught (to the pyre) : a lightning flash kindled it. Thereupon that woman with a cry stepped into (the fire) and was consumed with her husband.

### 7. *Münd'otā Asmā. The Three Cakes.*

5 *Onṭā kōbā paddā iahcā : ayyā ort paccō pacgī ra'ālagyar. Paogis ullā ullā tembā kālālagyas : khess kōdai tīkhlan tembardara ondra'ālagyas. Āsgahi paccō erpā nū ra'ālagyā : pacgisgahi bar'āge ammgut̄bin ondra'ālagyā, dara kankgut̄bin beddarki uyyālagyā. Endr tīkhlan paogis tembarki ondra'ālagyas, adin cunjarki maṇḍin bīta'ālagyā : anti irbārim nagad sangem pāti-pāti okkarki sukhmānum ḥnā mōkhālagyar. A paddā nū onṭā kōbā bēlas hō rabcas : ā pacgis bēlas guyā hō nitki-nitki tembāge kālālagyas.*

10 *Undul ā paccō tangpacgisin ḥnyā : ' E paogi, asmā mōkhā tukki' : kalā, jokk'em abdā tīkhlan tembke dara ondrke' bācā.— Ha'i anti, paccō : innā gā abdā tīkhlan jokkeari nē'on kī ondro'on' bācas, dara tembāge urkhas. Āge sankā sankā erpā nū kōdain ciccar, khessan ciccar, guṛlun ciccar. Timbnum timbnum onṭā kōbā erpā nū ḥrsyas: ālar āge kōdain ci'inar, adin malā hō'odas. Khanē khessan ci'inar, adin hō malā hō'odas. Khanē öndkā tīkhlan ci'inar, adin hō malā hō'odas. Khanē dālin ci'inar, ḫhiban ci'inar, abṛan hō malā hō'odas. As abdā tīkhlan beddas : khanē ond muṭṭhikem abdā tīkhlan ci'inar. As idin ondraski erpā barcas.*

15 *Annuntile paccō tīkhlan oppā dara gūṇdā kas'ā helrā. Kas'ā menjyā khanē, asman mikkhyā. mūnd auṛkā tīkhilgahi asmā münd'otā manjā. Asmā mēkhnā gūṭī<sup>1</sup>, tangpacgis kuddā kerkaś rāhe:s.*

20 *Barcas khanē, paccō ānī : ' En ḫ'otā mōkhon, paogi ; nīn onṭā mōkhon' ba'i. Pacgis āandas : ' En tamām kuddan : en ḫ'otā mōkhon, paccō'. Ennem irbargahi majhī nū khaṭrnā<sup>2</sup> mal banī khanē, gacchnakhrnar : ' Lagē: irbātim piṭrin bācro'ot-ki cūtot : nē*

<sup>1</sup> Or. Grammar, p. 92, n. 28.

<sup>2</sup> Do. p. 300, 301.

<sup>3</sup> Or. Dict. khaṭrnā.

khōkhānū cō'or, ārim ēr'otā asman mōkhor' hāenakhrnar. Annunti asman uyyar, kī cūtyar, dara, hegar khandrnum hō, cūtkar ra'anar. Pacgis tanghai jiyā nū āndas : 'Paccō munddh cō'ō ; ēn khōkhānū cō'on kī ēr'otā asman mōkhor', ara mal cō'das. Pacoō hō āñi : En gā malā cō'on, pacgis munddh malā cō'os hōle.' Ennem ār ērānakbrnum ulmünd gūtī cūtkar rahcar.

30 Khanē bēlas ā pacgisin beddā helras : ' Oñtā pacgis nitkī nitkī tembā har'alagyas ; ās ulmūstī endrnā malā bardas ? endr manjas hoṭang ? Bēlasgahi jōkhar kerar : ā paorō paogirgahai eṛpā nū ērnar; irbārim piṭri jhaprardara kecckā lekh'a cūtkar ra'anar. Ār belāsin ānyas : ' Paccō pacgi irbārim tambai eṛpā nū kecckar ra'anar'! Khanē bēlas ānyas : ' Kālarki ārgabi eṛpantā lankan bāsan ujhra'arki sārā kam'a, dara masṛā gusan ceṛ'arki bō'ardara basgar ciā'. A 40 jōkhar dāṛan murkyar kī ā keckārin cedḍar kī masṛā gusan occar. Eṛpan ujhrācar kī kankgutthīn khuppyar, kank manyā paccō pacgi irbarinim laccar. Khōkhānū cicoti utgyar. Āganem irbārim eicyar-num cōcar : ' En ēr'otā mōkhor' ! Ormā ālar gā elcnar-kī bongnar, ' emao mōkhor' ba'anardara. Khanē ā paccō pacgis bēlas gusan kerar 45 kī tamhain tingyar. Bēlas ārin tanghai cālibālī nū uyyas, dara āñti bēlas gusan ra'ā helrar.

—There was a big village : an old man and an old woman were living there. Every day the old man went out a-begging : he brought in paddy, corn, rice given him as alms. His wife stayed at home : for her husband's return she fetched water, oil, etc., and made provision of fuel. What rice he brought her, she pounded and cooked : then the pair, nicely sitting near each other, took their meal with joy. In that village there resided also a great king : the old man used to beg from him as from others every day.

One day the old woman said to her husband : ' Husband, I have a fancy for cakes : go and beg for a little unbleached rice and bring it to me'.—' All right, wife : to-day I will ask for some unbleached rice' said he, and out he went on his begging tour. In poor houses, they gave him corn, paddy and millet. In the course of his begging, he arrived at a rich house : people offer him corn, he does not accept it. They then offer him paddy : neither this does he accept. They offer him scalded rice : he does not take it either. They offer him dal,

money : he refuses these likewise. He asks for unbleached rice : they give him a fair handful of it. With this he returns home.

Immediately the old crony soaked this rice in water and set about grinding it to flour. This done, she baked cakes : with the three measures of rice three cakes were turned out. While the cakes were baking, her husband had gone out for a stroll.

When he came in, the old creature said : ' I will eat two (of these cakes), husband, thou shalt have one '. Says the old man : ' I am always on the tramp . I shall have two, my wife '. So, a fair sharing between them two being impossible, they enter into a compact : 'Come : each of us will lie down, rolled in (lit. covered with) a mat : whichever will rise last shall have the two cakes '. And immediately they put the cakes aside and lie down, unable even to get asleep. The old man says to himself : ' The wife shall rise first and I shall have the two cakes ', and he does not get up. The old woman on her side thinks : ' For myself, I shan't get up, until my husband is up '. And thus, watching each other, they remained lying three days.

The king however began to inquire after the old man : ' An old man was coming here to beg every day ; what has become of him these three days ?' His servants went (to see) : they peep into the house of the old pair ... the two of them, covered with mats, are stretched along like dead. The servants thus reported to the king : ' Both the old man and the old woman are dead in their house '. Then the king said : ' Go and breaking up the wood and bamboo (work) of their house, make of it a funeral pyre ; carry (the corpses) to the cremating ground and burn them '. Those servants cut some poles, took the dead on their shoulders and conveyed them to the burning place. They (then) destroyed the house, piled up its wood, and on the wood placed the two (corpses) : they then gave them a touch of the fire ... Instantly they got up screaming : ' I shall eat two ! ' Of course, all the people in a fright run away saying : ' they are going to devour us ! ' The old man and woman went to the king and related their story. The king gave them a place in an outhouse of his, and they henceforward lived with the king.

8. *Bokkhō Pādē. Locust the Pandit.*

Bokkho Pādē nāmē ort ālas rābcas ; āsgabi paccō hō rābcā,  
 Ar kīrā rāhcār. Āsge lassā-nalakh ucobhyā. Ās īryas nē likh'ā  
 paṛh'ā akhnar, ārge baggē khakkhri'i, ara ḥormar ārin majhi majhi  
 nannar.<sup>1</sup> Khanē ās hō sikh'rā biddyas dāra tanghai alin ānyas ;  
 5 Ē paccō, engā jokk'em tikhil dārā sattū kam'aī ci'ai. Ēn sikh'rā kādān'.  
 Paccō tikhil dālī sattū urmin musgyā ciccā : pādes abṛā kharcāguṭṭhin  
 eedqas ki keras.

Candō ēr mānd gūti nantaram rābcas, pahē sikh'rā pōllas.  
 Khanē, ekesti ekesti qhērkhusā pātran paccā kāga jguṭṭhin khōṇdas-kī,  
 10 erpā kirryas. Birī puttibīrī dhundhur manjkanti erpā īryas. Paccō  
 mal rābcā : ās khaṭi kīyā ūkhā nū cūtkas ra'as. Paccō barcā dāra  
 mikkhyā mokkhā ; anti : Paogisge hō (bācā) oṇṭā dāra koc'a uyyon :  
 bar'os hōle, mōkhos ; makhlē ēn pairi mōkhon' bācā. Ibhān urmin ās  
 15 mēnālagyas. Ad khandrā khanē, khaṭi kiyyanti erpanti chachem  
 urkhdas, dāra bālī nū ṭhokkhdas. Ad cōcā, billī ūrcā dera khedd  
 nōṛhr'āge smm ciccā ; nōṛhras kharē, ā asinan ciccā. Munjyas  
 khanē menjā : 'Aur jokk' iudri'īm mōkhoi kā burū ? Ānākirtācā  
 20 ās : 'Okhō ra'i anti, ci'oi ?' Ad bujhā : 'Paṛhōaski teyār  
 manjas'. Khusmār'ā helrā.

Thaukam irb ālar eberkā gadhan beddālagyar. Paccō ārin cārē cārē  
 25 tingyā : 'Emā paogis gā sagrigutṭhi nanā akhdas'. Khanē āsin menā  
 helrar : 'Erā gā ; atgar nanā, gadhā ekātarā ra'i.' Ās ā gadhan oṇṭā  
 rahri khall nū mennen īrkas rābcas. Tanghai puthin begarnum  
 birkas kuddyas<sup>2</sup>, dāra ānyas : 'Purb disba kalā : dahrē heddenum  
 30 rahri khall nū menālaggi'. Ar kerar dāra khakkhyar. 'Thaukam  
 tengā ongdas'; bācar ki āsgabi ohma nanjar.

Annu annum bēlasgahi sōnāntā hō eberā kerā : adju bēlas,  
 emā keraś-dara, kubī gusen pakhā kīyā uyyas-kī modhrkas rābos.  
 Ās Bokkhō pādesin erṭcās ki afiyas : 'Beddoi hōle, ningā khari  
 35 baggē annem ci'on.' Bokkhos balnātī elcā helras ; pahē, unna

<sup>1</sup> Or mēnar ... mix with them. The sense is not : give them the place of honour.

<sup>2</sup> Lit. Where is there (anything) for you to give ? See. Gramm. p. 280.

<sup>3</sup> He moved turning (the leaves off) the book aimlessly. O. Gramm. p. 243.

ulla, kubī tarā pūp beddnum beddnum, salutgahi pakhnā kiyā<sup>1</sup> a  
 pānbatān thaukam īryas : asānum uyyas cicas. Cārē tangbai puthin'  
 occas, bēlas gusan keras dara achat, ghl'in dhūan ara endran endran  
 ondra'āge bācas. Khanē baramba'ā helras, attrā ittrā bongkas kera,  
 35 dara 'pakhnā nū ērā' bācas. Bēlas āsin tanghai kōhā mantri kamcas.  
 Undul bēlas Bokkhō Pādēsin ānyas : 'Gucā, sendrā kālot.  
 Patrau'ērā gā, māk laggō kā malā?' Patran īryas ; 'laggō' bācas.  
 Salutgahi mākan piṭyar.—Eṛpā kirrō bīrī, irbārim pāti-pāti ghoṭō  
 nū argkar rāhecar. Bēlasgahi eōkh nū oṇṭā bokkhō uṛhyārnūm kera  
 40 dara ukkyā. Adin bēlas cārem dharcas dara mutthecas ; anti bācas :  
 'Tengā. Pānbatā pāli nū bēs tingkai. Akkū, enghai mutthi nū endrā  
 ra'i?' Ās skbakhras keras ; aulā gā eka'āsem tingkas rahcas, pahē  
 akkun endr ha'os? 'E belāyō, ānyas, eō ullā ningān phasto'on?  
 45 akkūn gā Bokkhō pādesgahi jiyā kālō!—'Thaukam tingyas' bācas-kī  
 bēlas ēdas cicas : oṇṭā kecckā bokkhō! Bēlas Bokkhō pādēsin aur  
 kōhā nanjas darā urmi kāthā nū āsti salah hō alagyas.

—There was a man named Locust the Pandit; he had a wife. They were poor. Working on hire was not to his taste. He noticed that people who know how to read and write live in affluence and are welcome everywhere. Desirous himself to study, he said to his wife : 'Wife, make for me a little rice and millet: I am off in search of learning'. His wife made a packet of rice, dāl, millet, etc.; the Pandit put these provisions on his shoulder and went away. He stayed abroad two or three months, but could learn nothing. So, getting together a quantity of almanacs and old deeds, he turned homewards. He reached his house after sunset, as dusk had already fallen. His wife was out: he laid himself under the bed in the dark. His wife came in, baked (cakes) and had her meal; then she said : 'I shall put by one (cake) and a bit (more) for my husband; if he comes, he'll eat it; otherwise I will eat it to-morrow morning'. He was hearing all this. When she had fallen asleep, silently he gets from below the bed out of the house, and then knocks at the door. She got up, revived the fire, gave him water to wash his feet. After he had done, she served him the cake. As he had finished it, she asked : 'Will you have some more?' He retorted

<sup>1</sup> Lit. under a chance rock, under a stone which happened to be near.

'As though you had anything more to give'! She thought. 'His reading has made him sharp'. She was delighted.

Just then two people were after an ass, which had got astray. Quickly the wife said to them : 'Our<sup>1</sup> man is a good hand at divinations'. They questioned him : 'Do look up; make a guess as to the whereabouts of the donkey'. He had noticed that donkey grazing in a dāl plantation. In mere show, he rummaged through his book and said : 'Go eastward, (the animal) is grazing in a dāl field by the roadside'. They went and found it. 'He guesses first rate' they said ; and they sung his praises.

About that time, a golden pān-box of the king's was lost : the king, in going to bathe, had put it below a rock near the well, and then forgotten all about it. He sent for Locust the Pandit and told him : 'if you find it, I shall make thy fortune'. Locust, who knew nothing, began to fear. On the next day, however, seeking for flowers near the well, he happened to look under the rock and saw the box : he left it there. At once he took his book, went to the king and called for sorcery requisites, ghee, incense and the rest. He next began talking as in delirium, ran this way and that way and said : 'Go and look under the rock'! The king made him his prime minister.

One day the king said to Locust the Pandit. 'Come, we shall go for a hunt : just look whether we shall have a deer'. The Pandit consulted his almanac : 'we shall', he said, and by good luck they did kill a dear. On their way home, the two were riding side by side. A locust flew against the king's breast and stuck there. The king quickly catching it, closed his fist and said : 'About the pān-box, you guessed right. Now what is there inside my fist? (The pandit) got confused : on that (other) day he had indeed made a hit through good luck : but what to say now? 'O king, he said, I shan't cheat you any longer. Now, it's all up with the life of Locust the Pandit'! 'He has guessed quite right'! exclaimed the king, and he showed (what was in his hand) : a dead locust. The king raised Locust the Pandit to a still higher station, and took advice from him in every affair.

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1. एवां (dative plural of एव) for एवम्. This use of the dative case reminds one of the French vulgarism *la femme à Nicolas*.

9. *Kūāras dara Naūas. The Prince and the Barber.*

Ort kūāras dara ort naūas iyār nanjkar rahear. Undul kūāras bācas : 'Anā, iyār, gučā. Embas oñtā benjru'ū kukoin nannā rāji nū cajjyas : adin ērāge kālot'. Naūas ānyas : 'Thankam ; gučā, kālot'. Kūāras tanghai urmi sappārnau attyas dara ghōrō nū argyas ; naūas tanghai pothān tāngcas.<sup>1</sup>

Kānum kānum oñtā kōhā pokhārin tōpāng nū khakkhyar. Kūāras bācas : 'Anā, iyār, ondā : uṛung ghōrōn dharā ; ēn em'ā kāldan'. Kūāras tanghai kieriguṭṭha urmin uyyas dara em'ā keras. Annū naūas tang iyārasgahi kierin attyas kī ghōrō nū argyas kī keras, 10 tahghai pothan asānim ambyas-ki. Kūāras bar'ō bīri bhartācas,<sup>2</sup> pahē endr nanos ? Naūagahi kierin attyas dāra pothān tangcas, kī : 'Khokkh'a, iyār ! khokkh'a, iyār ! ba'anum calrā hebras.

Naūas, ghōrō argkā bārī, munddh ēṛsyas Kukoigahi tangyō taibas āsin jaōdkhaddiō bācar kī parchācar kī mankkhyar. Ās gā jōkhārin bācas : khōkhānū enghai cerwādāras bar'ālagdas, pagħā ās gusan r.ī ; ās ēṛsos hole, ghäsi khoyāge taikē! Ā khattas bācas khanē, cicyārā hebras : 'En gā jaōdkhaddin ! ēn jaōdkhaddin ! jōkhār āsin ānyar : 'Kalā, cerwādārā ! ning urbaegahi ghōrō ge ghäsi khoyā !

20 Khōkhānū kukoigahi tangyō tambas deoṛā thagtārin eddar, ibṛ ēṛ jaōdkhaddirin bicar nanāge : pahē ēr akbakħħar kerar dāra pollar. Khanē ā ujgō kūāras ānyas : 'Is Dharmesgabi cicċak bār ra'adas hōle, i deoṛargahi lindī nū, manci, seṭr'ai kalai'! Annem manjā. Ālar ā naūasim ānyar : 'Nini.. ēra, endrgē emmē manjā' 25 Khanē ās bācas : 'Manci, ēn Dharmesgabi cicċak bār maldan hole, chutr'ai kalai'! Manci annuntile chuttrā kerā. Aulantim ā ujgō kūārasim jaōdkhaddi manjas, dāra naūasim ujjnam gaṛherā ciccar.

—A prince and a barber had sworn friendship to each other. One day the prince said : Come, friend : my father has chosen me a bride in another country : we shall go and see her.' The barber said : 'Very well, let us go'. The prince put on his best apparel and mounted a steed ; the barber hung his tool-wallet from his shoulder.

<sup>1</sup> He hung (on his shoulder).

<sup>2</sup> Wondered, from bħarr-ċed.

On their way through a forest they found a large tank. The prince said : 'I say, friend, take the (bridle), keep the horse a few moments ; I am going to bathe'. And, undressing, the prince went off for a bath. Meanwhile the barber put on his friend's clothes and rode off, leaving there his tool-wallet. On his return the prince wondered ; but what could he do ? He put on the barber's clothes, threw the tools on his shoulder and walked on shouting : 'Wait, friend ! wait friend !'

The barber, being mounted, arrived first. The girl's parents, mistaking him for their son-in-law, came out to meet him and received him in their house. He moreover told the servants : 'My syoe is following ; he has a tather with him ; when he arrives, you shall send him to mow grass (for the horse)'. The unfortunate man, on coming up, started shouting : 'I am the bridegroom ! I am the bridegroom !' The servants said to him 'Be off, syoe ! go and mow forage for thy master's horse.'

In the sequel, the bride's parents called in sorcerers to decide between these two sons-in-law ; but the sorcerers got confused and could do nothing. The true prince then said : 'If this fellow be her god-given bridegroom, you stools stick to the rears of these sorcerers !' It happened so. The assistants said to (him who was) the real barber : 'You yourself explain (*lit. see*) why this should have happened.' This man said : 'You stools, if I am not her god-given bridegroom, fall off !' Immediately the stools got loose. Henceforward the true prince was acknowledged as (*lit. became*) bridegroom, and they buried alive that barber.

#### *10. Aghnu Kumbhras'. Aghnu the Potter.<sup>1</sup>*

Onṭā paddā nū ort bēlas rāhoas. Ā paddānum Aghnu nāmē ort kumbhras hō rāhoas, āsgabi ālī ērāge khōb dau rābō. Ā bēlasgabi tangdas, adi gane rityārkas rāhoas-dara, jiyā nū āndas : 'I kumbhrāsin ek'am pāndhē pittāckan hōle, adin inim uyyon'. Aghnus, akkhas-dara, jiyā nū ānā heisas : 'Ikla'am āsin enghai

<sup>1</sup> This story is particularly rich in illustrations of that capital idiom by which the Orissa language converts any finite tense into the corresponding participle. See Grammar, p. 288—287.

erpā nū khakkhon-hôle, 'piṭā khaccon.' Undul ařiguṭṭhin bhaḍri kutta'ā keras<sup>1</sup>, dara barnum barnum ükhyā. Aulā bēlasgahi tangdāsin tanghai erpā nū khakkhyas dara lau'ā helras : launū launū piṭā bō khaceyas. Ås ā māraṇ onṭā kuṛisgahi batgi nū occas dara,  
10 pacri heḍḍē nū attrā-uttrā tempā gaddas-kī, ijṭācas<sup>2</sup> kī keras.

Kuṛis, 'khanjpāgutṭhin khaṛnar' bācas-kī, mākhām batgi tarā urkhas : paorī gusan ijjkā āl iryas, dara, 'khalbar taluar' bācas-kī, soṭṭā trū leucas : atti ā māṛā khatrā khacoyā. Ērdas gā is bēlasgahi tangdas taldas ! Khanē gā ajgut elcā helras. Cūrem Aghnu kumbhṛas gusan keras dara chachem urmī katthan tingyas. Aghnus ā kugis gustī qhibā occas kī anyas : 'Nēkan bō ambke tengā : ēn isin hebṛā hō'odan', bācas. Antile ā kecckā alāsin mahal gusan occas, dara, ekā erpā nū bīṛī cūṭalagyā, asan keras-dara, ā bēl-kukkosgahi cāltī<sup>3</sup> 'tisga'ai, tisga'ai' ! bācas-ki wekhā helras. Bīṛī mēkhnan menjā, pahē bujbrā : 'Is, sagar mākhā khilqī-kasbir gusan rahcas-dara, akkun barcas kī mēkhdas' bācā, kī malā tisgācā. Khanē ā kumbhras onghon mīkhyaś kī anyas : 'Balin tisga'ai ; makhlē ēn isan ṭangro'on-kī<sup>4</sup> khē'on' ! bācas. Anti ā kecckā bēl-kukkōsin khēser nū phasrī nanjas kī ṭangcas dara tanghai erpā keras.

25 Bijjyā khane, mahlantā ālar ormar ajgut cīkhā olkhā helras. Abīrim kumbhras, lō, khotorkā ařiguṭṭhin ceḍḍas-kī, ařī bisnā nangutī<sup>5</sup> barcas. (Ikhnāgutṭhin menjas-kī. Endr manjā, endr manjā ? bācas.—Tingyar : 'Bēlasgahi tangdas ṭangras kī keccas' Khanē gā Aghnus hō, tanghai cirkhin kacṛāoṣ-kī, cīkhā helras.  
30 Pahē bēlas ānyas : 'Ālas keccasim<sup>6</sup>, eō kalpār'or ? kalā, bassar cī'a.'

· Ālar kecckāsin adhar ceḍḍar kī occur, adhar kankgutṭhin ceṭā kummā helras. Ar ganem ā kumbhras hō cīkhā cīkhā kank occas. Sarhā kamcar dara, māraṇ ayyā ladcar-kī, ormar jokk gecchā kerar kī ukkyar.

<sup>1</sup> To carry about, Nt. to carry on a (hawking) tour.

<sup>2</sup> Lit. and, having driven sticks into the wall on either side (of the corpse), he caused (the latter) to stand (against the wall).

<sup>3</sup> Lit. with the voice of that royal boy.

<sup>4</sup> Reflexive form of sangnā. Having hanged myself, I shall die.

<sup>5</sup> Under the pretence of.

<sup>6</sup> Or, Grammar, p. O. page 263, c

35 A maṛāgahi kiyyanta khēkhel türkā türkā rābō, ad kumbhrasgabi erpā hedđe rābō aōnge. Aghnus erpā kānā lekhā manjas, pahē astlem abjā lātan kōrcas kī sarhā klyam gūtī chachem īryas. Ekābiri eico laggālagyā, abīriūn mēkhā helras : 'Adbā belkhan Aghnū kumbhrasge ci'ike'. Ormar menjar kī sarkhā helrar ; tam tam ānyar ; 'Menā gā, endr ba'as' ? Nē ne bācar : 'Jiya paltā'laggi' ! Oughon öntim cāl menjrā. 'Adhā belkhan Aghnū kumbhrasge ci'ike ; makhlē örm̄ar eng lekhā'manor'.

40 Masṛāntā nēgcar nanjar kī santan pettar khanē, bēlāsin tengā kerar : 'Ennē ennē gā lalus ānyas'. Bēlas Aghnūsin erā tayyas Ās tanghai erpā hedđe dbapdhapra'ā kāt̄ū nandā kōrāge lakkas- rā'as. 45 'Guca, bēlas er'alaqdas ; akkū gā nīnim bēl manoi' bācar. Ās, malpattu'ū dara ajgut manur lekhā taungan édnum<sup>1</sup>, keras. Bēlāsin ānyas : 'Babā, ēn ekā örtan<sup>2</sup> anti, engā rājī khakkro'ō dara calab'ā ongon ? ibagge dewān mōsödi rā'anar : ārin uyyā'. Bēlas 50 ānākirtācas : 'Ningāgem ci'idan : engdas tānim sārsā mañyā ningbai nāmē nanjas'.

—In a certain village there was a king. In the same village there was a potter called Aghnu, whose wife was goodlooking. The king's son, who had misbehaved with her, got (lit. gets) into his head that, if he killed the potter, he would have the wife. Aghnu, knowing this, determined that, should he ever catch the man in the house, he (Aghnu) would kill him outright. One day he left to carry earthenware about for sale, and in coming back was overtaken by the night. That day he found the prince in the house and began laying about him : in doing so, he killed him. He carried the corpse into the close of a market-gardener, rested it against the wall causing it to remain erect by sticks driven, right and left of it, into the wall.

The market-gardener, thinking that his fruits were being stolen, went out into his garden in the dark, saw a human form standing against the wall and, imagining it was the thieves, dealt out a blow with his stick : the corpse fell to the ground. To his surprise he recognizes the king's son ! then, indeed, he took great fright. He

<sup>1</sup> Lit. behaving as (do) incredulous people. Or. Grammar, p. 180, n. 28.

<sup>2</sup> Or. Grammar, p. 184.

at once went to Aghnu the potter and related to him the whole story. Aghnu took money from the market-gardener and said : ' Say nothing to anybody ; I am going to take him away and dispose of him.' He then carried the dead man near the palace and, going to the house in which the prince's wife was sleeping, he mimicked the prince's voice and shouted . ' Open ! open ! ' The princess heard the shouts, but thought : ' The fellow comes and shouts after spending the night with harlots ' ; and she did not open. Once more the potter shouted : ' Open the door, or I shall hang myself on this spot '. He next passed a noose round the neck of the dead prince and hanged him, and went home.

At dawn, there was weeping and lament through the whole palace. The potter himself, under the pretext of selling earthenware, turned up with a load of cracked pots. As he heard the wailings : ' What has happened ? what has happened ? ' he said. They told him : ' The king's son has banged himself and is dead '. Aghnu, dashing his load to the ground, began to cry with the others. But the king said : ' Dead is the man ; what's the use of bewailing ? go and burn him '.

A party of the people carried off the dead man ; another party took wood in their arms, or on their heads. The potter, always crying, carried his own load of logs with the others. They made a funeral pyre, and, having placed the corpse upon it, withdrew to some distance and sat down.

The subsoil of that cremating ground was pierced with galleries : for it was close to the potter's house. Aghnu made a show of retiring to his house, but, from it, he entered those galleries and secretly got up to the spot just below the funeral pyre. While the fire was catching, he shouted : ' You shall give half the kingdom to Aghnu the potter ' ! All heard this and were thrown in wonder ; they said to one another : ' Why, hear, what does he say ? ' Some said : ' He is coming back to life ' . Once more the same voice was heard : ' You shall give half the kingdom to Aghnu the potter, or else all of you shall share my fate ' !

The cremating ceremony over and the skeleton (bones) having been picked up, they went to tell the king : ' thus and thus has your

darling spoken'. The king sent for Aghnu. He was close to his house beating earth and engaged in turning out pots and pans. 'Come, they said ; the king wants thee ; thou shall now be a king' He went with a show of incredulity and great wonder. He said to the king : 'Lord, who am I, pray to have a kingdom and be able to govern it ? You have so many ministers and officials : appoint them.' The king replied : 'It is to thee that I make that gift : my son himself on his funeral pyre has named thee'.

*11. Kecckasgahi al-piṭnā. The Dead Man who turned a Murderer.*

Ort paegis dara paecögahi khaddar kecckar rahcar : nattibagar dot'ō rahcar. Pacgis, göllas ganē biṭṭhi kānum, kbi'ū dara keccka Hindurgahi nēgeār nannan Gangā gusan īryas : optā māṛgahi bohārnān hō āśānim īryas. Tanghai paddā nū kirryas khanē, ās tangpaceon ānyas : 'Ān paccō, ēn khē'on hōle, engan ambke bassā : pahē Khosra khāṭ nīndō hōle, ayyā bohāba'āke ci'ike'. Enne cirdi nū bācas ; Māghe barcā khanē, nāṛī trū keccas beras.

Paccō āsgahi ānkan jiya nū uikā racheā. Tang nattibagārin bācā : Anā, khaddarō, nimbas bācas : engan ambke bassā dara māṛā, engan khāṭ nū tukke. Endr ba'adar' ? Ār bācar : 'Uyyai'<sup>1</sup>. Uyyāge ad āsin biṇnā nū, khandhā<sup>2</sup> attācā-ki, laccā oīgoā. Asārnum, cēp possē-dara, Khosra nīndyā. Khanē ad kecckāsin kummyā dara luisluisra'ā hō'ā helrā. Āsgahi hekhhā khayyā-kī konkō manjī racheā. Ad āsin eōkh nū<sup>3</sup> kummyā kī tamānim gecchā oecā, kī, darangā nū ijjā-dara, hebṛā helrā. Hebṛō bīrī, āsgabi hekhhā adigahi khēṣan tōrcā dara amm nū tiḍḍā ... Khanē paccō : 'Bicchra'ā biechra'ā, ba'adan ; malā mendai ?' mīkhyā. Anti sangem bohārar kerar.

—An old man and an old woman had lost their children ; only grandchildren were left to them. The old man, in a fatigue journey with his landlord, witnessed the ceremonies done near the Ganges in connection with dying and dead Hindoos ; there also, he saw a corpse

<sup>1</sup> Lit. reserve it, put it by (meanwhile). In February and March, rivers carry no sufficient water to carry away a corpse.

<sup>2</sup> Khandhā a partition. Understand here a closed up and roofless screen, adjoining the house.

<sup>3</sup> Būḍā the chest of the corpse.

(thrown in and) carried off by the waters. On his return to the village, he told his wife : ' I say, wife, when I die, don't burn me, when the Koel will be full, throw me in, to be carried away '. He was speaking thus at the harvest ; when spring came, he died of a fever.

The old woman had kept in mind his recommendation. She said to her grandchildren ' Children, your (grand-)father has ordered me neither to burn nor bury him, but to throw him into the river. What is your advice ? ' They said ' Put the corpse to wait.' For this she had a small apartment constructed (adjoining the house), and she put the dead man upon it in the sun. In June, with the rains, the Koel became full. She raised the dead man on to her head and carried him off at a jog-trot. His arms in drying up had become crooked. She carried him very far, his breast resting upon her head ; then, standing upon a high bank (of the river), proceeded to throw him in. In this act, his arms caught her neck and caused her to fall into the waters. Then the old creature : ' Let go ! let go, I say ! don't you hear ? ' she shouted. And they drifted away in company.

### 12. Iré sagri nanur. The Two Critics.

Onṭā álas maṇḍigahi sagri nanus<sup>1</sup> rahcas, ara nannas mukkāgahi sagri nanus rahcas : ár iyār nanjar dara rājī érā kuddāge urkhar. Kōhāle paddā nū barcar dara bēlasgahi khātnā-erpiā nū kerar. Dērāgabi khāpus árin menjas : ' Nim nū endr gun ra'i ? dara ekāgusan kādar ? ' Ár bācar : ' Èn mukkā-chatār'ū ra'adan. Èn maṇḍichatār'ū ra'adan '.

A bhaṇḍāris ullā ullā òrmā pāhiyargahi sekrā nanālagyas, urbas gusan hō'ālagyas dara tengālagyas : ' Iōndā álar önd ser unur, ara iōndā álar sattūgahi mūkhur, ara iōndā álar alkhrāgahi, ara iōndā álar dūdibigahi ; ara iōndar cár anī, iōndar rupayā, iōndar pāce rupayā unur mūkhur ra'anar'. Aulā ás sekrā hō'ō bīrī, belāsin idūn hō bācas : ' Innā irb álar barckar ra'anar ; ennē ennē argahi hunar' Bēlas bācas : ' Kōṛedim ; árin er'sā ; en arge ci'on'.

Anti, kōṛē-kōṛē mōkhnā-onnā amkhi-maṇḍi sippātacas dara bītāge pēsas khat'ūrin. Urmī bicca khanē, árin onāge eddas dara

<sup>1</sup> Sugri nannā, prop. ' to guess ', means here to be an expert in, a connoisseur.

80 Árin ányas : 'Nimhai manē lekh'a mōkhā, asman dara içkan'. Mōkhāge ukkyar; pahē, à manđi sagři nannagahi mūl nū asmāgabi chihak barcā khanē, as ambyas dara cōcas. Bēlas árin eddas dara ortosin menjas: Uruening'a mūk-fundi mokhkai? 'Mala, bácas; masrāgahi khall ra'īl, dara adigahi cind dara kuilā apdoa: sōnge mal óndkan'. Khókhā nū à kheesgahi addan édtacás: mānim annem rāhē. Itti bēlas bácas: 'Thaukem ra'I ainghai hunar'.

85 Anti 'nín gá mukkā sagři nanú ra'adai? Ningáge mane lekb,a mukkā utal khakkhri'i? À nannā álas bácas: 'Né hō engan benjā pollo'. Bēlas ányas : 'Enghai rajidim ra'I dara cöndā alārin beñjkan: ningan pollon?' Bēlas jätgahi kukoin biddyas dara à sagři nanusge édas ciccas. Às bácas: 'Idi gane gamkárna trū mūl uyyáge addā malá khakkro'ó birputtā. Érá dudhí idigahi baiti ajgut e'í.' Bēlas à kukoigahi tangyō tamban eddas dara meñjas: 'Idin ekáse nanjkar-ki pardkar?<sup>2</sup> Khane ár tingyar: 'Id lelli rāhē ábiri, tangyöge nārī kōrcā, didhū battyā khanē érá-dudhi trū pōskam'. Idin menarki bēlas ékā ékā ajgut manjas, dara irbarge kōhā kōhā náslakh tanghai rāji nū ciccas.

— A certain man had weird powers to judge of rice, and another man to judge of persons of the sex: they struck a friendship and sallied out to see the world. On their arrival at a big village they repaired to the king's cooking house. The intendant of the compound inquired: 'What are your talents? and where do you go?' They said: 'I am a clairvoyant about women. I am a clairvoyant in the matter of cooked rice.'

The intendant used to keep accounts every day about the guests' (expenses); he would take (his sheet) to his master and give all details: 'So many have eaten one ser (of rice), so many one ser of semolina, so many one ser of parched corn, so many have had one ser of milk; they have eaten or drunk, so many for four annas, so many for a rupee, so many for five rupees'. After stating his accounts for that day, he added: 'Two men have arrived: such and

<sup>1</sup>Lit. the field (on which the rice was grown) is made of a (diseased) esematting ground. Apñia, to spread throughout evenly, to pervade.

<sup>2</sup>Lit. How doing did you rear her?

such are their specialities'. The king said : 'Very well; call them in : I shall make them a gift'.

So he commanded his chefs to prepare and cook an excellent meal of curry and rice. The cooking done, he called those people and said : ' Eat to your heart's content, rice-cakes and fried things'. They sat down to their meal ; but, when the flavour of those rice-cakes entered the nostrils of the rice expert, he left them and rose up (to go). The king sent for them and asked from the first : ' Hast thou eaten heartily and (tucked in) knee-deep ? ' No he said, that rice was grown on a former cremating ground, the ash and coal of which it has absorbed : so I didn't eat'. Subsequently he caused that rice-field to be shown to (himself). The king said : ' Thy skill is of the correct sort'.

Then : ' As to thee, thou art a fastidious judge of women ? Thou findest none to thy fancy ? That man answered : ' No one will be able to find a wife for me'. The king said : ' I have a kingdom and I have married so many people ; shan't I be able to establish thee ? The king sought out a girl of (that man's) caste, and showed her to him. The expert said : ' With this girl, for that stench of hers, I shan't know where to put my nose all day long ! A smell of goat's milk issues from her mouth ! ' The king called the girl's parents and inquired : ' On what did you rear her ? They said : ' When she was a baby, her mother suffered from fever and her milk was stopped : so we nourished (the child) with goat-milk '. On hearing this, the king wondered very much, and he gave high places in his government to both those men.

### 19. *Lurakk'ā Kukkos. The Sharpwitted Boy.*

Onṭā kukkosgahi tangyō tambā mal rahcar ; tang ajjī ṛot'ō rahcā, ād andhrī rahcā. Irb ālar, ā paddāgauṇi dahrē iknum iknum, ā kukkōsin īryar kī tām tām kacnakkhrar : ' I kukkos gā khob calākī etthrdas, dara āsgahi khekkhā, khēser, khēbdā sōnā rūpātī jhabrārkā ra'i ; lagē, āsin thak'ot.'<sup>1</sup> Khanē ā erpā nū kōrcar kī bācar : ' Em i kukkosgahi māmūbagam taldam '. Tang ajjī endran āsin oinbō ?

<sup>1</sup> Thākñā (1) to decisive ; (2) to entice away.

Undul ulēr rahcar, khōkhānū ānyar : ‘Ān ayō, akkū kāldau : bhagnāsin erpa ara tangtācībagārin ērāge taike’. Ād manā nanjū, pahē ār mala mancar ; khōkhānū ād tayyā.

10 Paddā hedde gā āsin kōrem occar, endran hō malā ceptācar. Pahē kōphem gecchā rabcar khanē, āsinim urmī potom jhapin ceptācar, dara tam khokhā nū dhīrem ēknar. Ār āsin ānyar : ‘Nīn jhapin ikla’am hō amhke tisga’ā, ayyā nerr ra’i’. Elkhrnā bērā manjā khanē, āsge kīrā khōb laggā helrā. Ā ālar khokhā nū dhēr geccham 15 ra’anar īge, kukkos, önd addā keras-dara. jhapin tisga’ādas kī ērdas gā ayyā alkhrā gullē ra’i : khanē ukkyas kī kūl uṛcningha’ā mokkhas. Urmin munjyas khanē, ār ḥṣyar ; ārin ānyas : ‘Māmū nerr gā jhapintī urkhā dara idī puttāgahi lātā mī kōrcā kerā’. Ār kadrārar ; pahē endr nanor ?

10 Kānum kānum oñta paddā gusan ḥṣyar ; khanē abrā ālar ā kukkosin ānyar : ‘Ē bhagnā, kalā : ī paddā nū ninghai balan bīsā’. Ās paddā tarā kera : ār gecchantī īrim biocyar<sup>1</sup>. Ā paddā nū tillyar kulhū natagta’ālagyar<sup>2</sup>. Kukkos ārin ānyas : ‘Nīm ekāsē ālar taldar? addōti gā kulhū malā natagta’ānar ; āl gā uinar’! Ār bācas : ‘Eksan āl beddom-dara, kulhū natagta’om? Kukkos bācas : ‘Ēn irb alārin ci’idan, khēndor?—‘Ci’ā se ; endrge malā khēndom’? Tangmāmūbagar āsin balā bīsāge taikar rabcar : ās ārīniū bīsā helras !... Mulli manjur manjā khanē, ā kukkos mīkhyas : ‘Māmū! Guca menāge! Bīsage ba’adar kā malā? Erā, māmū, 30 irbōrim<sup>3</sup> bīson kā?’ Ār mīkhyar : ‘Ha’ī, bīsā’! Onghon ānyas : ‘Erā, māmū, irbjhanārim bīson kā?’ Ār ānyar : ‘Ha’ī ha’ī gā : irbarinim bīsā’. Khanē ās rupayan nēcas ; khōkhānū ā irbārin heddem eçdas kī dhartācas cicas.

35 Anti tān paddā kīrtā helras. Āsge ṭorang ṭorang barnā manjā. Majhā-majhī ṭorang nū oñta merhō urkhā dara ās gane arbānakhra’ā helrā ; āsgabi rupayā chanāchit manjā. Sañt nū ort ālas ghorō nū argardara asan ḥṣyas ; ijjas kī ā arbānakhrnan ērā helras. Kukkos

<sup>1</sup> See Or. Grammar p 89, n. 21.

<sup>2</sup> Lit. Were having their oilmill drawn (round, by bullocks).

<sup>3</sup> Pronominal forms, such as irbōr, and lower down irbjhaner, are used sometimes, though incorrectly, in reference to animals and inanimate things.

bācas : 'Gucchr'ā, gucchr'ā ! ēn meṛhon rupiyā erkhta'ālagdan. Ningāge hō erkhta'ā tukki, hole, rupiyan enghai khōnd'ā kī gamhā  
 40 nū hē'arki barā'ī. As annem nanjas. Kukkos onṭā rupiyan  
meṛhogahi erk̄h-cuppi nū mulgas dara ā ghorō-urbāsin meṛhon  
dhartācas cicoas. Anti tān ghoṛō nū argyas dara calā bongtācas.  
Ā nannā ēlas dhēr gahrī gūtī ā meṛhon igaṛ-jigaṛ nanjas : baṛetekan  
onṭā rupiyā urkhā...Khanē as : 'Endr ? (bācas), akkū ēu ghoṛogahi  
 45 mulli hō'on'. Pahē tānō laucas, nannā onṭā hō mal urkhā.

A kukkos onṭā khāṛ gusan dāhre nū barcas ; ittyas kī miṭhāi  
mōkhā helras. Asānim dhūbiar hō kicri nōrhāluyar. Ār āsgahi  
mōkhnan ēṛlagyar khanē, ēs ānyas : 'Endran ērdar ? nimhai  
paddā nū pēṭhgahi lüt manjki ra'i, baldar ? Khanē ā dhūbiar  
 50 bācar : 'Anā babū, emhai kicrin ērke tanī : ēm hō ho'ā kādam !  
Ārin kālā cicoas. Tanghai nāme tingkas raheas 'Cero dupahār'. As  
urmī bēs bēs kicrin khōndas kī ghoṛō nū argas darā calā occas.  
Khōkhānū dhūbiar gōhar nanjar : 'Erā harō, erā harō ! emhai  
kicrin Cero-dupahāras occas kera's ! Alar ārin ānyas : 'Cero  
 55 dupahārta katthan innā nīm gohar nandar ? A dhūbiargahi katthan  
nē hō malā pattācar.

Hāṛi keras kī onṭā khāṛ gusan īṛsyas : adigahi baṛhi kōhā rahcā.  
Asānim onṭā paccō dara tangnatti ijikkar raheas, baṛhi kattā pōlnāti.  
Khanē ā kukkos ānyas : 'E paccō, ningattin karṭā'ādan, khōkhānū  
 60 ningan hō karṭo'on 'ara nāmen tingyas : 'Erpa jaḍdkhaddis'.  
Ā paccō ānyā : 'Bēs, betā, karṭā's'. Karṭācas, dara uṛung  
bongtācas, ā paccon elgta'āge<sup>1</sup>. Paccō gohar nanjā : 'Era, khaddarō,  
erā khaddaro ! Erpa jaḍdkhaddis engnattin ho'ālagdas' ! Alar  
ānyas. An paccō, as ning jaḍdkhaddisim ; endrge gōhar nandi ?  
 65 Khōkhānū ā kukkos kirryas dara ā paccon hō karṭācas.

Tanghai erpā īṛsyas khanē, tanghai urmi rupayan ondras-ki,  
adin tangajjige ēdas, dara ekā ekā hāl ās manyā manjā tingyas.

—There was an orphan boy ; he had only his grandmother, who was blind. Two men, passing through the village, saw that boy and said between them : 'This boy seems very clever ; and his hands, neck and ears are adorned with gold and silver ; let us entice him

<sup>1</sup> Or. Gramm., p. 92, n. 38.

<sup>2</sup> Or. Gramm., p. 10, n.

away'. So they stepped into his house and said : 'We are the (maternal) uncles of this boy'. How could the grandmother make out their faces? They stayed a day or two, and then said : 'Mother, we are now leaving; allow our nephew to come and see o. house and his aunts'. She declined to do so, but they insisted; fina she let the boy go. (As long as they remained) near the village, they treated the boy well, and gave him no load to carry. But, when they got far off, they loaded him with everything, packets and bamboo-box, they themselves walking behind at an easy pace. They (had) told him : 'Never open the bamboo-box; there is a snake inside'! In the early afternoon, he became very hungry. As these men were a long way behind, the boy, withdrawing to a (secluded) spot opens the box and sees there parched rice and treacle: he sat down and took a full meal. When he had cleared off the whole of it, (the two men) came up; he told them : 'Uncles, the snake has got out of the box, and entered into a hole of this ant-hill'. They got angry, but what could they do?

In their journey they passed near a village. The men said to the boy : 'Nephew, go and sell thy bracelets in this village'! He went towards the village; they remained looking on from a distance. In that village men of the Teli caste were expressing oil. The boy said to them : 'You, what sort of (queer) people are you? One does not turn an oil-mill with bullock power: one uses men for that'. They replied : 'Where shall we get men for the work'? The boy said : 'I offer you two men; will you buy them'? 'Give them by all means; why should we not buy them'? His uncles had sent him to sell his bracelets: it was themselves that he was undertaking to sell!..The price being agreed upon, the boy shouted : 'Uncles, come (nearer) that you may hear. Do you want me to conclude the sale? I say, uncles: shall I sell both'? They shouted (back) : 'Yes, sell away'. Once more he asked : 'I say, uncles, are the two to be sold off'? They answered : 'Yes, yes, no doubt; sell both'. The boy asked for the money; he then called on the two men to come quite near, and had them seized upon.

He then retraced his steps towards his village. He had (for this) to pass through a dense forest. In the deep of that wood

a bear turned up and fell to a hand-to-hand struggle with him : his rupees got scattered. By luck a man on horseback passed there : he stopped and gazed at the combat. The boy said : ' Off with thee, off with thee ! I am forcing this bear to release itself of (those) rupees. If thou wantest to extract some thyself, get mine together, tie them up in (my) shoulder-cloth, and come here '. The other man did so. The boy slipped one rupee into the bear's fundament and delivered the animal to the horseman. He next mounted on the horse and put it to a gallop. The other fellow tackled the bear in every possible manner : with great pain one rupee got out...Then : ' Halloo (he said) : now I shall recover the cost of my horse '. But however much he beat (the bear), no other rupee came out.

The boy came near a river ; he alighted and ate some sweets. Dhobies were washing clothes near by. As they stared at his picnic, he said : ' What do you look at ? in your village hat a loot is taking place '. Said the dhobies : ' Youngster, keep watch on our clothes for a short time ; we too are off for some booty'. He let them go. He had given out his name as Yesternoon. Collecting all the best clothes, he rode away with them. Later on the dhobies raised an alarm : ' Behold, behold ! Yesternoont has got off with our clothes ' ! People said : ' Why make a commotion to-day about a yesternoon affair ' ? The people did not believe them.

Further he met a river which was in high flood. On its banks stood an old woman and her granddaughter, unable to cross. The boy said : ' Mother, I take thy granddaughter across ; afterwards I shall take thee also ' ; and he gave his name as Son-in-law. The old woman said : ' All right, son, do so '. On the other bank he gave a little gallop (to the girl), in order to frighten the old creature. The latter raised a shout : ' Behold friends ! behold ! Son-in-law is abducting my grandchild ' ! The people said (to her) : ' Mother, why ! he is your son-in-law ; what do you shout for ' ? Soon (however) the boy returned and took the old crony across also.

When he reached home with all his rupees, he showed them to his grandmother and related to her all his adventures.

14. *Sindri dera Benjā. Vermilion and Marriage.*

Cärjhān<sup>1</sup> alar, sannī nū bieenum bieenum, iyār nanjkar rahcar Ortos jät nū sindribisus ralcas; ortos jölhās, ortos kankchul'us, ortos sōnar-jātyas ralcas. Onghon ennē bācar: 'Bhairō, nām guo<sup>2</sup>: nānā rājī nalakh nānā kālot! Ar, ennē salhā manjar-kī, tang'ā tang'ā kambaran dharcar kī urkhar Di'ērim ullagahi dahrē ikyar-dara, tōrang nū ḍ̄syar. Opiṭe kohā tatkhāgabi mūlī nū önd mākhā khēpnā manjā A tatkhātī jökk gecchā (tōrangtā manngutibl kittardara), khāika jhūrī khatrkāti<sup>3</sup>, ḫhinkī manālagyā. Khanē tām tām ānyas: 'Isan tōrang ra'i: namā pālī pālī khāpnā ra'o'.

Anti manḍi onarki bācar: 'Bhai kanchul'ū, ningā isan ör nannā ra'i; endrge, nūn hēbrkai be'edai.' Khanē as bācas 'Cūtā'. Ar cūtyar. Adba-idhī mākhā manjā khanē, as bācas: 'Eō ukkan ra'on'. Kislan occas dara kankan dharcas dara chulnum obalnum aligahi mutthan kamcas. Anti adin ijtačas dara ānyas: 'Co'a, bha'i sōnār.—As cōcas dara khāpā helras khanē, attrā ittrā irnum, a alin Iryas; khanē bācas: 'Id siṅgrāckā-malka<sup>4</sup> ijjki ra'i: ēn adige attnā pundurnā kam'on'. Abirim pasrā nanjas<sup>5</sup>, dara khēserge ara khebdāge ara khekhhāge ara kheddge ara cuttige at-tācas. A khōkhā nū jölhāsin cōdas.—Jölhās alin Iryas-i bācas: 'Adige urmī ra'i, pahē kicri malla'. Cājē sarābācas kī lundi tārcas dara kicrin issyas'; anti kūrtścas, dara sindribisusin ānyas: 'Co'a, ninghai pālī kirryā'.—Sindribisus cōcas ki khāpā helras. Dhērim ukkyas kī ond addā raspasrnā menjas. Iryas-kī bācas: 'Urmī gā ra'i. pahē kaprē nū sindri malla'. Klyyan otthras dara adigabi kaprē nū sindri tūdyas. Khanē ad ujjā. Aganem bijjyā kerā.

<sup>1</sup> Or. Gramm., p. 80, c.

<sup>2</sup> This use of *guo* with *nām* is worthy of notice.

<sup>3</sup> The ḫhānki, is a seesaw contrivance for pounding; it is moved by a pedal. This detail accounts for the goldsmith being able in a forest to blow his furnace.

<sup>4</sup> A question equivalent to a negation.

<sup>5</sup> Ma'lka, not being. Siṅgrāckā-malka, un-adorned.

\* Pasrā, bellows and chafing-dish of an iron-smelter or gol smith. But *pasrā* means to work the bellows, and thus to smelt.

<sup>6</sup> From egnā. Gramm., p. 11, n. 23.

Ormar cōcar, dara kankchul'ū kukkos āndas : ' Idin ēn uyyon, ēn kamackan'. Jölhā kukkos ba'as : ' Ēn kicrin is-kan-ki cicckan, idin ēn benjro'on '. Sonār kukkos ānyas : ' Fn singār 'nanjtäckan, ēn benjro'on '. Sindribisus bācas : ' Èr sindri tūdkan ; ēn benjrkan ;  
 30 erghai ali nē bō'ō? Ennem laggānakhrnā manjā. Khōkhānū bācar. ' Kōrēdim, ek'am manānek'a, gucā : istē kālot ! Dahrē nū ontā bhagtaśin khakkhyar : āsin raibari nantācar. Ortos ba'as. ' kamackan' nannas ba'as : ' kūrtäckan' ; nannas ba'as ' attäckan '. Bhagtas bācas : ' Nē adigahi kapṭē nū sindri cicca āsim adigahi alas' talyas'.  
 35 Å cārō iyārar hāri kerar-ki urung tarkārim rahcar ; khōkhānū onghon laggānakhra'ā helrar. Åbiri ontā Dharmes lekh'a khaddēsin khakkhyar : āsin raibari nantācar. Ås bācas : ' Åsim adi mētas, nekhai khekkhāti sindri occā. Kamcas, ås tambes ; attācas, ås bhāis ; kundrtācas, ås tangkakas talyas'. Khanē är neokhyar : sindribisus-  
 40 gahi ali manjā kerā.

—Four men, from early acquaintance at the dances, had sworn mutual friendship. They were, by caste, one a vermillion hawker, another a weaver, a third a wood-carver and the last a goldsmith. They said one day : ' Brothers, let us go : we shall look for work in another clime '. Having settled this, they took their respective tools and sallied forth. After many a day's march they arrived in a forest. One night had to be spent under a large mango-tree. Close to the spot the trees of that wood being in advanced decay, a (natural) *dhinkī* had been formed by the fall of dry branches. They said between them : ' We are here in a wood ; we shall have to keep watch by turn '!

The meal being over, they said : ' Brother carver, you will have to begin : for you are accustomed (to late sittings) '. ' Lie down ', he replied ; and they did so. When the night had fully set in : ' I shan't sit (idle) ', he thought. He took his chisel, seized a piece of wood ; and, carving away, he evolved a womanly form. He put her (there) on her feet and said . ' Get up, brother goldsmith' !—The latter rose and, as he was beginning his watch, looking about, he caught sight of that woman and said : ' She

stands there unadorned : I shall make gewgaws for her'. Immediately he set to work with bellows and chafing-dish, and bedecked (the statue with trinkets) on the neck, ears, hands, feet and hair. He next roused the weaver.—The weaver, at the sight of the woman, said : 'Nothing is wanting, but clothes'. He at once made ready, counted up the threads (for a *sari*) and wove a garment : he rolled it round her and said to the vermillion hawker : 'Get up, thy turn has come'! —The vermillion retailer rose and began his watch. Long he remained seated, when he heard a rustling<sup>1</sup> somewhere. Looking (round) he said : 'Quite complete, but no vermillion (yet) on the forehead !' He took out his box, and anointed her forehead with vermillion. She then became alive, and thereupon the day broke.

They all got up, and the carver said : 'She will be my wife, I have made her'! 'I' says the weaver, 'gave her clothes woven by myself; I shall have her'. The goldsmith said : 'She owes me these ornaments : I will marry her'. The vermillion seller said : 'I have anointed her with vermillion, I have married her; who will take my wife from me'? Thus a quarrel arose. At one time they said : 'Very well, be this as it may, come, let us be off.' On the road they met a holy man and took him as arbiter. 'I made her' says one. 'I clothed her' says another. 'I bedizened her' says a third one. The holy man replied : 'He alone that put the vermillion on her head is her husband'. The four friends pursued their journey and for some time kept quiet, then once more fell to quarrelling. Thereupon they met with a youth (of) god-like (beauty) : they set him as arbiter. He said : 'He alone is her husband, from whose hand she received the unction. He that made her is her father ; he that clothed her is her brother ; he that gave trinkets to her is her uncle.' They bowed their heads and she became the wife of the vermillion hawker.

### 15. *Ort Kukkōs dara āsgahi Bandrā. A Boy and his Monkey.*

Ort ali rahcā, adige lauchār mannā ullā ērēkī rahcā. Annum ad kharrā ondra'äge toṛang kerā. Biddya khanē, tētram pull ..kh an mēkhā helrā : 'Barā, nīk'īm ibṛāge rā'adar hole ! Tē'tar ciā' ! Engā

<sup>1</sup> The *sari* around the statue was flapping in a gush of breeze.

<sup>2</sup> Or. 'tētā cīā'.

kukoi manō hōle, pōs'āge ei'on ; ara kukkō manos hole, sangī jōr'on' !  
Pahē ā addā bēgar älēl rahcā. Oṇṭā Lakṛā urkhā dara tētcā. Aälī  
kurran ondrā-kī erpā kirryā.

Jokk ullā khōkhānū nebbnā manjā : kukkō-khaddim manjā.  
Nitki Lakṛā ērā kālī dara āni : 'Ukhō, paco ? pardyas kā argas' ?  
Ād ba'i : 'argas ; akkun gā bōlō bōlō lagdas'. Annē annem kukkos  
10 jokk pardyas dara oṇṭā lūrakh'ū bandran pōs'ā helras : adigahi nāmē  
Jhunkū pinjyas. Mundā ā Lakṛāge bhētim malā ci'idas, 'engan  
mōkhō' ha'arki. Lakṛā erpā bar'i hōle, ās ṭonkā kādas ; bhēl ṭonkā  
kālī hōle, ās erpā bardas. Ujā kādas khanē hō, bandran hō'odaski  
kādas. Ekabīrī I akṛā khall kālī, ās gā ātri-gadḍi nū cūtdas dara  
15 khāikā atkhāti jhaprkas i'a's, dara Bandrā kapbā nū ukki : 'Nau rē !  
tētā rē' lā'i. Annem undul Lakṛā hedde barcā kī menjā : 'Nin :  
urbas endr keras' ? Jhunkū-bandrā ānyā : 'Ās erpā nū jharā-bör'ē  
ōnos kā uia bar'os' ? Hārī manā ! adḍō ilci<sup>3</sup>. Makhlē usangin īcon  
kī kaprēn lau'on ; palkro'ō kālō' ! Lakṛā ilci-dara kālī... Nann ullā,  
20 ā kukkos bandran occas-dara iñjō piṭā keras, dara oṇṭe tauā nū cice  
hō occas. Bandrā ganē iñjōn kurdas mōkhdas. Aulā hō Lakṛā  
barcā dara ās nukhras. Lakṛā Jhunkun ānyā : 'Endran mōkhda, bhāi ?  
engā hō ci'a'. Bandrā bācā : 'Hū kieri tarā ambā kalā, muṭā ;  
maṇḍigutthī ra'i : emsra'ā ongoi'. Ennem Lakṛā kukkanśinti geobhē  
manī ; khōkhānū ba'i : 'Engā hō ci'a, lē ; endran mōkhda' ? Khanē  
25 Bandrā jokk sannī coppō-iñjō ciecā, 'khannan minkhā kī angla'ā'  
ba'arki... Lakṛā ā katihan pattācā dara khannan minkhā-kī anglā.  
Copkārkī rahcā<sup>4</sup> khanē, Jhunkū sērhin dharcā, kī idigahi pannā cice  
nū maṇḍkā rahcā, adin gargaṛra'ā otthrā kī Lakṛāgahi bai nū sajjā.  
Āganem tang urbāsin ānā helrā : 'Co'ā dada, eo'ā dadā ! muṭāsin  
30 sādhkan, dadā' ! Ās cōcas kī Lakṛān mugrā trū pāsas-kī piṭyas.  
Ennem Jhunkū Rai Muṭasgabi baiti tangurbāsin baeobhābācā.

—There was a woman whose term for childbirth had (nearly) arrived.  
She went to fetch bamboo-saplings in the forest. Her provision

<sup>1</sup> Dict. arg(nā).

<sup>2</sup> [I put it to you:] will he be, at this time of day, drinking beer [at home], or is he likely to [come and] plough? The inference is: Of course, he is now at home.

<sup>3</sup> From elcnē Gramm., p. 11, n. 28.

<sup>4</sup> Copkārnā, to grow accustomed or inured to danger, i.e., to lose the safeguarding fear of it.

made, she was unable to raise (the basket) to her head. She then shouted : ' Come (and help), anybody hereabout ! Put (this basket) on to my head ! If (my offspring) turn to be a girl, I'll give her (to thee) in marriage ; if a boy, I'll make him thy chum ' ! But there was not a living soul in that place. A Tiger turned up and raised (the basket) to the (woman's) head. She went home with the bamboo-saplings.

A few days later came her deliverance : she did bring forth a boy. Every day the Tiger goes to see and says to her : ' Where (is he), goodwife ? Is he not grown up yet ? ' She says : ' Not yet : so far he is a mere baby '. In time the boy grew up a little ; he began (to keep and) tend a monkey which was very clever : he gave it the name of Small-bells. But to the Tiger he allows no interview, knowing it would devour him. If the Tiger comes to his house, out he goes into the open ; if it goes into the open, in he comes to the house. Even when he goes to plough (his mother's fields), he takes his monkey with him. When the Tiger repairs to these fields, he lies down in a furrow under dry leaves : (then) the Monkey sits upon the plough-handle, shouting (to the bullocks) : ' Right ho ! Left ho ! ' Thus, one day, the Tiger came and asked : ' Where has thy master gone to ? ' Small-bells the monkey said : '(Doest thou imagine that) he isn't drinking beer at home ! shall he come here and plough ? Off with thee, the bullocks are afraid. Or else I take out the coulter and smash thy head : will it split ? ' The Tiger withdraws in a fright .. Another day, the boy with his monkey went out to fish ; he also took a pot with fire. In company with the monkey, he bakes fishes and eats them. On that day again the Tiger came, and the boy hid himself. The Tiger said to Small-bells : ' What does thou eat, brother ? Give a little to me also '. The monkey said : ' Do not step towards yonder bundle, thou ear-cropped ; (my) rice things are there : thou might defile them ' . The Tiger thus withdrew from what was really the boy ; and said : ' Give me a little, friend ; what does thou eat ? ' The monkey gave him a small crawfish or two, saying : ' Close the eyes and open the mouth ! ' The Tiger obeyed : with closed eyes he opened his mouth. When he

was (thus) off his guard, Small-bells seized the ploughshaft, whose iron (-end) was buried in the fire and, suddenly taking it out, thrust it into the Tiger's mouth. At the same time he said to his master : ' Get up, big brother ! Get up, big brother ! I have given his account to Ear-cropped, big brother ' ! He got up and by hammering (the Tiger's head) with his mallet killed him. Thus did Sir Small-bells save his master from the Tiger's mouth.

#### 16. *Nūkhur-nūkhur Bēcnā. Hide and Seek.*

Ontā tetengā dara lakrā iyāri lagabācā. Iribge nūkhur-nūkhur bēcā tukkyā : dara, sannī sannī pardkā patpā nū mūkundi khoppā rahcā, ayyam bēcāge kerā. Tetengā munddh tanghai khannan munḍhrā : khane lakrā nūkhra kerā. Palē, lakrā kubā hūnddū-lē raī khane, mūkundi khoppā nū ekasē nūkhro' ? Khoppā gusan kerā dara mūkhliiddrā. Annuntī tetengā, ' Kokrōy-cōe ' ! bācā-kī, kerā dara lakrāgahi khelban dharcā dara anyā : ' Biddkan gā, iyār ', bācā. Khanē lakrā : ' Ongon nūkhra raī, iyār ' bācā. Pārmund nūkhra'ge cajjkav rahcar. Eōdhaō lakrā kaprā kerā, aō dhaō tetengā adin biddiyā.

Annuntī lakrādim tanghai khannan munḍhrā. Ohrē ! tetengā, paksā nū nūkhra kerā khane, lakrā kharkhan raspaernan menjā ; ara ' kokrōy-cōe ' bācā-kī paksā nū kapp iryā khane<sup>1</sup>, thaukam biddya ! Ennem onghon lakrā khann munḍhrā. Khanē tetengā kerā ki tombā nū argyā. Lakrā paksā nū kappā kuddī... Ad tetengā tarā dikkānanjā khane, tetengā adigahi dikkā nū kōrcā kerā ! Khanē lakrā attrā ittrā bongā helrā. Ort langras saintnū khakkhras : bongā pollas khane, as gusan kerā, ki asintī tetengān otthortācā<sup>2</sup>.

—A lizard and a tiger struck a friendship. The fancy took them of playing at hide-and-seek, and they went further to a coppice of very small growth with thickets not higher than the knee. The lizard closed its eyes first and the tiger went to hide. But, as a tiger is a big burly fellow, how could he hide in a knee-deep underwood ? He repaired to one bush and knelt down. Next the lizard, shouting

<sup>1</sup> Kappā to tap, to strike with the open hand. Kapp ērnā, to tap tentatively. See Dr. Dictionary, ērnā, 8.

<sup>2</sup> Causal form of otthorācā, to take out.

'cock-a-doodle-do' started (on his search), seized the tiger by the ear and said : 'There, I have found thee, friend'. The tiger : 'I have to hide once more, friend', he said. They had agreed to hide (each) twice or thrice (before changing roles). As often as the tiger hid the lizard found him.

Then it was for the tiger to shut his eyes. Alas ! when the lizard went to hide among the dry leaves, the tiger heard the rustle, and when, with a shout 'cock-a-doodle-do', he went to tap tentatively among the leaves, he found (the lizard) right enough... ! The tiger once more closed his eyes ; then the lizard went and climbed upon a small eminence. The tiger turns here and there, tapping the dry leaves... When he presented his hindquarters to the lizard, the latter got insido ! The tiger began to run (wildly) hither and thither. By luck a cripple was met (on the road) : being unable (from pain) to run further, the tiger went to him and had the lizard taken out.

### 17. *Kukkos dara Bachū. The Boy and the Unicorn.*

Onṭā Lipī-ōrā rahcā, adigahi nākh'oteng khadd rahcā : mundhtā Lakṛā, dosar Nerr, tisr Bachū<sup>1</sup>, khōkhantā Ālas. Urmī khadd pardyā khanem, tangyō Lakṛān ānyā : 'Nin ṭorāng nū urmī lakṛāgahi bēl manā kalai'; Nerran ānyā : 'Nin pokħāri-rāji nū urmī nerrgabi bēl manāgē kalai'. Bachū dara Ālasin ānyā : 'Nim irbārim eksa'an kālor, asānim nimhai ujjnā ūnnā baggē manō : pahē iklā'am hō ambe chindra'a'! Tangyōgahi ānkā lekh'ā ibrā urmī kerā.

Kānum kānum Ālas dara Bachū onṭā bāndhā ārsyar, ayyā bēl-khaddar em'ālagyar : ijjas-kī ērā helras. 'Endran ērdai, bachū-khāpū'?—As 'nimhai emnā mulkhoan ērdan' bācas.—'Nin hō sange bēcoi'?—'Ha'i, bēcon'.—'Antī (ānyar) ēm mulukhādam, nin ēman beddā. Beddoi hole, ēm niogā ingrin<sup>2</sup> ci'om; pahē em ningan beddom hōle, ninghai bachua hō'om'. Ār mulkā helrar : ārin ās, sō dhaō mulkhyar, aō dhaō biddyas. Antile ēsgahi

<sup>1</sup> *Bachū*, a fabulous animal represented as having only one horn : it is said to be of great ferocity.

<sup>2</sup> *Ingrī*, though etymologically derived from *ang-rō* (my sister), means 'our sister' equally well. Cf. below : *nin grīge*, about your sister.

15 pālī bīrdyā : mulkhyas : tan bacbū āsin quryācā. Amm ūlā ūlā  
keras kī nantara urkhas. Ennem ek'am ek'am dhaō manjā : bēl-  
khaddar onṭe hō beddā pollar.

Hārcar-kī erpā kerar, dara khatī nū cūtyar, dara amm manyā  
ambyar ciocar. Tangyō tambas ārin menjar : 'Nim eodrge manyā  
20 amm malā öndar mökhdar?' Ar ānyar : 'Em bachūkhāpus gusan  
ingrin gac̄hrkam; adin ci'or hōle, önom'. Tangyō tambaē ānyar :  
'Co'ā beṭā : ningrīge jokk tibā malā. Ek'am kukoin singro'ot ki hō'ot  
dara ās gane benjot ci'ot'. Benjā ullā, naonā kukoin gahnā gīratī'  
jhabrācar dara dhēr dau kicrin attācar; tangdan gullēgutthīn khīssar-  
25 kī mar khkā kicrin kurtācar; khōkhānū irbārin ā bachū-khāpus  
gusan ondrar. Tangdā manyā tinglī bhankārī; pahē ā nannā  
kukoin lēl-mukkar cāorti dhuk'ālaguar. Bachū tanghai khāpusin  
ānkī rabca : 'Nék manyā tinglī bhankārō dara marakhkā kicri  
raō, adigahi khekkānim<sup>2</sup> dharke'; ās ennem nanjas. Bīrl bēlas  
30 iryar-kī köllam manā helrār: annuhō, tangdāgabi conhāti, āsin tam  
gusānim uynāgabi nangū nanjar.

Jokk ullā khōkhā, bēlas tanghai dewānar gusan salhā ho'ā helras,  
ekāsē ī bachū-khāpusin piṭā ongon? Ar bācar. 'Toṛang nū lakrā-  
dudhin ondra'äge taike: lakrā āsin mökhō. ninghāl khīdd  
35 bacchro'ō'. Bēlas ārgabi ānkā lekh'ā nanjas. Bachu-khāpus  
cīkhnum cīkhnum tharan occas-kī keras; ḥsyas khānē endran ērdas?  
Āsan baggē lakrā pane nū khondrkā ra'i, dara, āsin īryā-kī, āsin mökhāge  
lomeomra'ā hilrī'i. Pahē āsgabi kōhā dadā Lakrā hō asan rahcā.  
Ād āsin īryā kī khob khusmārā. Koṛē kōrem uruī menjā<sup>3</sup> dara ānyā :  
40 'Bhayā, nīn endr barekai'? Ās bācas : 'Dadā, nim gā sukh nū  
ra'adar, emāge khōb dukh manī. Bēlas engan lakrā dudhin beddā  
taiyas; ād eksan khakkhrō'? Lakrā ānyā : 'Sankā jokk tihā  
āmbke nanā : īō bagge cāṭ manō, aō ci'on.' Enne ba'arkī ek'sem  
khadmākhō lakrāgahi dudhin bintacā, dara onṭā lakrān cērtēcā<sup>4</sup>.  
45 Bachū-khāpusin hō onṭā nū argac̄s kī bēlas gusan taiyā ciocā. Ibṛā  
lakrā mahal gusan ḥsyā-kī garjārā helrā, attī ormar assrnum assrnum

<sup>1</sup> Gahnā-gīrā, jingle for : 'all kind of jewels'.

<sup>2</sup> For adigahim khēkan. See Or. Gramm., p. 277, c.

<sup>3</sup> Lit. to inquire if everything is well.

<sup>4</sup> Causal form of cernā.

hongur. Bēlas mīkhyas : ‘ Geocham rā’ā ci’ā ! ningāge<sup>1</sup> adhā rāju. dāhēj ci’on ’t Antile bachi-khāpus à irb lakrān kirtācas ciccas.

Jokk ullā kerā, kī āsin omghon bēlas pokhārintā pūḍri-pūp 50 ondra’ā taiyas, ekayyā kōhā kōbā nerr rahoā. Asan ender ērdas : ajgar ajgar nerr bedrā bedrā ra’i ara paṁgāe lomcomri’i. Pahē, heddē īryas-kī, īryas tangdadas-Nerr hō ayyam ia’as. Ās kukkanī ānyas : ‘ Sankā, jokk tihā amba nanā : ningā ēbaggē pūḍgahi cār laggō, ābagge ēn oudrto’on ci’on.’ Khōṇdas kī ā pūpan onṭā nerr cedda. 55 Kukkanī tān onṭā nerr nū argyas kī mahal kirryas Mahlantar kharā elcā helrar. Ās ānyas : ‘ Ond chaṭkā lawā īryarki oī’ā ; hōle endr hō malā manō’. Asgabi ānkā lekh’ā iṣyar ki chitear ciccas : nerr pettā, mokkhā dara tangā addā nū kirryā kerā.

Khōkhānū bēles tihā nanjas ‘isgahi bachūnum urmī bhēd ra’i : 60 adin piṭot’. Kukkanī ānyas : ‘ Lagē, ninghai bachiun dara hāthīn lauena khrto’ot’. Bachū tang urbāsin ānyas : ‘ Ambā elcā, bhayā ; en jīt’on’. Hāthīn singcācar-kī ondrar kh abachū adigabi kūlan ennē kuasyā attī bidgrā bidgrā kerā.

Munjā nū bēlas ānyas : ‘ Ninghai bachiuge pannātī<sup>2</sup> laṛnā manō’! Ās alkhbnūm bareas kī tingyas. Khanē bachiū ānyā : ‘ Bhayyā, akkū gā engā khē’enā manō. Nin akuntim punā aśin, pūnā qabnūn heddar uyyā. Ēn khē’on hole<sup>3</sup>, urmī khēson ahṛan khoolan abrā nū sajjke kī utke oī’ike’. Bachū laṛrum laṛnum pannā nū iōndā lajrārā, attī adigabi kukkan palkrā kerā.. Khanē gā əlar ajgut 70 riryārā helrar. Kukkanī cikha cikha khēson ahṛan dara khoolan abrā aśigūṭhi nū sejjas kī mundheas : abrā ūla ūla, urmī bhaḍrō dumbā dara tīni manjā. Jokk ullā khōkhānū dhēr baggē telengar jummrar kī bēlkukoin bacoäge bareas. Khanē à kukkan abrā aśin calkhas ciccas : bhaḍrō dumbā tīni urkbardara ḥargabi mēd nū rīndyā dara utgā helrū. 75 Ormr, Asgabi khedd nū khattra’ā khattra’ā mīkyar : ‘ Manāba’ā, bachi-khāpū, manāba’ā : ningāge bēl-kukoin ci’idain ; ninim sādē rājigabi bēl akuntim manā ra’ā’. Khanē à manābācas, dara əulantī rājigabi bēl manjās.

<sup>1</sup> I shall give thee...for (my daughter's) dowry.

<sup>2</sup> Pannātī, with sword, F. ‘avec le fer’.

<sup>3</sup> Hole means either if or when.

—There was a Lark which had four children : the first was a Tiger, the second a Snake, the third a Unicorn and the last a Man. When they came of age, the mother said to the Tiger: ‘Go to the woods and be king of the feline tribe’. She said to the Snake: ‘Go to the lake country and rule over the reptiles’. To the Unicorn and the Man she said: ‘You two, wherever you go, you shall live in plenty: only, never get separated’. All of them betook themselves to the places assigned by their mother.

In their journey the Man and the Unicorn came to a dam near which some young princes were bathing: he stopped and watched them. ‘What art thou looking at, unicorn-keeper?’—‘I look at your bathing and diving’ he said.—‘Wilt thou play with us?’—‘I will’.—‘Then (they said) we dive, find us. If thou succeedest, we’ll give thee our youngest sister (in marriage); but if we find thee, we’ll have thy unicorn’. They dived, and as often as they did, he found them. Then his turn came: he dived, followed by the unicorn; he plunged into deep, deep water, and came out at an unexpected (*lit* another) point. This was done repeatedly: the young princes could not find him even once.

They went home beaten, lay down on their cots and refused all food. Their parents asked them: ‘Why don’t you eat and drink?’ They said: ‘We have promised our little sister to the unicorn-keeper; if you give her, we shall eat’. The parents said: ‘Get up, sons: do not worry about your little sister. We will trick up any (other) girl and marry her to him’. On the wedding day, they bedecked another girl with trinkets and jewels, and attired her in fine clothes; their own daughter they besmeared with molasses and wrapped in dirty linen; and they brought both of them to the unicorn-keeper. Round about their daughter flies are buzzing and humming, while royal ladies with a yak-tail are fanning the other girl. The unicorn had warned his master: ‘The girl near whom flies will be buzzing and who will be clad in soiled linen is the one whose hand you must take’. So he did. The king and queen felt despondent at the sight; however, out of love for their daughter, they made a pretence of welcoming him to their house.

Some time after, the king had a counsel with his ministers as to how he could kill that unicorn-keeper. They said : 'Send him to the forest to fetch tiger-milk ; the tigress will devour him, and your daughter will get free'. The king took their advice. The unicorn-keeper all in tears took a plate and started (on his errand). On reaching, what does he see! A number of tigers are there assembled in council, and, at the sight of him, smack their lips. But his big brother the Tiger was there also. The latter greatly rejoiced at seeing (again) the boy. He made all sort of kind inquiries and said : 'Little brother, what's thy errand'? The boy said, Big brother, you are (all) happy (here) : but we (*I and the unicorn*) are in a sore plight. The king has sent me to fetch tiger's milk : where is that to be got'? The tiger said : 'Little man, do not worry, I shall give thee as much of it as need will be'. Speaking thus, he had one suckling tigress milked, and loaded (the milk) on one tiger. He put the unicorn-keeper upon another and sent them (back) to the king. These, on arriving at the palace, set up (so mighty) a roar that everyone cleared off in a tremble. The king shouted : 'Do keep away! I shall give thee half my kingdom for dowry'! The boy then dismissed the two tigers.

A few days later, the king sent him to fetch pundri-flowers near a lake where there were very large snakes. What does the boy see there ? awfully big snakes sprawling about, licking their lips to sting him. But, when he came near, he found that his big brother the Snake too was there. He said to the boy : 'Little man, don't worry ; I shall have as many of those flowers taken there as need will be'. He collected the flowers, and one snake carried them. The boy himself mounted another (snake) and returned to the palace. The palace people had a great fright. He told them : 'Have a big round basket of maize roasted and give it : then no harm will be done'. They accordingly fried maize and cast it about. The snakes picked it up and fed on it, then made back for their abode.

Subsequently the king bethought himself that the whole secret lay in the boy's unicorn, and (said) : let us kill it. He said to the boy : 'Come, we shall make thy unicorn fight with an elephant'

The unicorn told his master : ' Be not afraid, little brother ; I shall win '. They caparisoned and brought the elephant : the unicorn butted so hard at its belly that it was ripped open, quite clean.

Finally the king said : ' Thy unicorn shall have to face (*lit. fight against*) the sword '. The boy came laughing (to his unicorn) and told him the news. The unicorn answered : ' Little brother, this time I shall have to die. Immediately procure a number of new pots with new lids. Within them, when I die, drop all the blood, flesh and bones ; and shut them up well '. In the course of the fight, the unicorn dashed against the sword with such violence that its head got split... Thereupon the crowd raised shouts of triumph. The boy, with many sobs, deposited blood, flesh and bones i: to the pots, which he stopped : their contents turned to hornets, wasps and bees. A short time later, a large army assembled and came to carry away the princess by force. The boy opened the pots ; hornets, wasps and bees, getting out, spread upon the men's bodies and stung them. All, falling to the boy's knees, shouted : ' Call them back, unicorn keeper, call them back : we give up the princess to thee ; from this instant be and remain king of the whole country '. He then called the bees back and from that day reigned upon the land.

#### 18. Jhunkū Pāqdē. Smal'-bells the Pandit.

Ort ālas addō khēndā pēth keras. Khindyas-kī kirralagyas, dahrēnum bīrī puttyā kerā khālē, ās ba'ā helras : ' Punā addō rā'i ; bīrī puttyā... Ēn mundhbhāre oñta tōlā nū bbar mākhā ra'on ; bijjō hōle, kaon ' Ās addon oñta kulgū nū khutcas dara tān beddentā chaprī nū cūtyas. Pairī bīrī addon kollalagyas aganem, kulgū-urbas īryas-kī ānā helras : ' Anā bhāi, endrnā addon kōldai ' ? Ās ānyas : ' Bhāi, ērō pēth nū khindkan ; puttyā, sōnge isānim rahackan '. Kulgū-urbas ānā biñdas : ' Anā hō lucā, ī addō enghai talī : ī kulbhūdim dhanuācā ' ! — ' Malā gā, ēn ērō khindkan.' — ' Malā ; enghai kulgūdim dhanuācā. Endr ēn baldan ? Paddantā alarin menā sē ' . Addō-urbas paddantārin panc badeas ; ar örmər ānyar : ' Malā ; usgahi kulgūdim dhanuācā ' .

Khattā ālas ṭorang nū keras nannā penc bad'āge. Beddnūm beddnūm oṛṭā bandran khakkhyas dara tanghai urmi katthan  
 15 tingyas. Jhunkū Pādē ānyā : ' Ha'i, nīn'seudrā bardai kī eng mañyā  
 allan dekbdekhba'oi! Kalā, ēn malā bardan'. Ā ālas khōb nihora  
 nanjas khanē, Jhunkū Pādē ānyā : ' Kalā se : phalnā ullā ālarin  
 khōndkai ra'ake. Ēn kaon kī tengon ci'on'. Ās ā paddan  
 kirryas kī, neddā ullā nū, kharā baggē pancarin khōndas. Ār  
 20 örm̄ar Jhunkū Pādēgahi pāb ērā helrar...! bēr gahndī nū Jhunkū  
 Pādē jhalangjbulungra'ā jhulurnūtī bar'ālaggi. Adin īryāsim-kī  
 kulhū-urbas kadrānum bācas : ' Lagē, Pādē Sāheb, abirintim<sup>1</sup> ningan  
 ērdam : nīn baram malā bardai'! Jhunkū Pādē ānyā : ' Ē harō  
 25 barālakkan, oṛṭā pokhāri nū cicc laggyā, iñjō ullyā : adinim<sup>2</sup> pesa  
 pesā mokkhan'. Kulhū-urbas ānyas : ' Menā, bhairō : endr ikla'am  
 pokhāni nū cicc-lakkan īrkar kā menjkar ra'adar'? Jhunkū Pādē  
 30 āganem ānyā : ' Menā, bhairō, ikla'am kuthugabi addō-dbanuāckan  
 īrkar kā menjkar ra'adar'? Khōkhānū addō-urbas tarā kīr birdnum :  
 ' Kalā, ninghain kollarķi hō'ā; bhalā, ēn ērdan ne ningan chek'ō'!  
 Ā ālas addōn kullyas kī hō'ā helias : örm̄ar angal angal ērā helrar,  
 backan nē hō'āsin chek'ā polar.

—A man went to the market to buy bullocks. He was returning with his purchase when the sun went down. He thereupon thought : ' These are new bullocks ; the sun has set.. I shall spend the night in the hamlet just in front of me ; and at dawn I shall go on '. He tied his bullocks to an oilmill and himself went to sleep under an open shed close by. In the morning, he was untying the bullocks, when the master of the mill, catching sight of him, spoke thus : ' I say, friend, what do you loosen the bullocks for ? ' He said : ' Friend, I bought them yesterday at the market ; night coming on, I have staid here '. The mill master retorted : ' Thou villain, these bullocks belong to me : it is this oilmill that has hatched them ' !—' No, indeed ; I purchased them yesterday ' !—' Away ; they are the calving

<sup>1</sup> Abirintim, lit. from that time from a time indefinitely long.

<sup>2</sup> For the reason just given, *ad* is used here in a plural sense, for *abrad*. See Or. Gramm., p. 42, n. 10.

of my oilmill. Don't I know it? Just ask the men of the village'. The master of the bullocks took the villagers as arbiters; they all said: 'Shut up; it was this man's oilmill which hatched them'.

The unfortunate man went to the forest to procure another arbitration. In his search he met a monkey and related to him the whole affair. Small-bells the Pandit answered: 'Yes, yes: thou comest here on a hunt and art going to let thy dog loose after me! Off with thee, I don't come'. The man entreating him very much, Small-bells the Pandit said: 'Well, go; assemble those (same) men on such a day. I shall go and give sentence'! The man returned to the village, and on the appointed day got together a crowd of arbiters. All of them were waiting for Small-bells the Pandit.

After a long while, he arrives swinging himself (from the tree-tops), waddling and skipping about. As soon as he saw him, the mill master said with impatience: 'Come, Pandit Saheb, we are looking for you from ever so long: you never do arrive'! Small-bells the Pandit said: 'Well, friends, as I was on the way fire caught to a tank; the fishes were burnt: I picked them all up and made a meal on them'! Said the mill master: 'Hear that, friends: did you ever see, or hear of a tank being in conflagration'? Small-bells the Pandit said quickly: 'Hear this, friends: did you ever see, or hear of, an oilmill hatching bullocks'? Then, turning to the owner of the bullocks: 'Go, untie what is thine and take it away. And I am watching here who'll dare to stop thee'! The man untied his bullocks and took them away. All looked at him with an open mouth, but no one could prevent him.

#### 19. Līṭibīrī Kukkōs. Little Tom-o' My-Thumb.

Ort sannī sannī kukkos rahcas: äsge Līṭibīrī<sup>1</sup> nāmē rahcā. As khakh'pdapur<sup>2</sup> Birindāban ṭorāng nū kālarkī qāhrē ebsas, dara ayyam ra'a helras. Oṇtē hō altēlar uṇi rahcas: pahē ṭorāngtā mankhā khara baggē rahcā. As elenātī manngahi dhoqhrō nū kōrckas ra'slagyās. Undul mankhā menā mōkhā kerā khanē, as urkhdas, mankhā-khaddan

<sup>1</sup> A proper name seemingly derived from *kītyā-oyā*. See Dict.

<sup>2</sup> The monkeys' capital in the Ramayānā is Kisā-kandhā. Near this town there was a forest infested with monkeys (*Bandrā-ban*).

nōrdas mūjdas. Mankhagutthi barcā, data, nōrkan īryā-kī, menjā : ‘Ānā betā, nē niman emtācā mūjyā ? Khaddguṭhi anyā : ‘Em āsin tengom holē, nīm āsin kussā pitor. Mankhā anyā : ‘Malā pitom, betā, tengā’. Khaddguṭhi, kirjā mōkhtācā-dā:a, anyā : ‘I mann nū ort al-khaddas ra’as : āsim eman sewā nandas’. Mankhā āsin mannantī urkhāge anyā dara āsin conkbā tātā helrā. Aulantī as ditkī dudhī binā binā mōkhā helras dara abrā mankhā āsgāhidim<sup>1</sup> manjā. As khob saōngyā manjas keras; āsgahi cuttī bō sōnā lekhā bilca helrā. Mankhā āsge tiryō biddya ciccā : as ā tiryōtim ennē ba’ā ba’ā mēkhālagyas : ‘Dangē, dargē; bandī bhaisā sing lage, dār tūtē ; khurī khündē, pathal phūtē’. Khanē abrā urmī mankhā menarkī eksanti<sup>2</sup> as tarā kirralagyā. Undul as khār nū emā keras dara, khajro’ō birī, āsgahi oṇṭā cuttī caqrā kerā : as adin atkhā nū tipeas dara khār nū ambyas ciccas. Kiyyā tarā bēlkukoikhaddar emālagyar : ar adin īryur dara ānā helrar : ‘Ahāy, khaddiyū, endrā bar’ālaggi ? Barē : adin dhar’ot’. Atkhan dbarcar dara kullyar-kī ērnar gā : oṇṭā sonāgahi cuttī ! As adin mahal ondrar kī tēlāsin anyar : ‘I cuttīgahi ālasin<sup>3</sup> beddoi hōle, em manđi amm öncor ; makhlē malā’. Bēlas caugurdī bedlāge tayyas, pahē nē bō pollar beddā Khōkhānū oṇṭā khākhā bācā : ‘En gā beddon’. Ad Khakhāndapur Birindāban ṭorang urhyārā kī Litibirisgabi dudhī-bbarqdā nū ukkyā. As ‘kahū rē’! bācas-ki khākhā tarā tanghai tiryon lebdacās. Khākhā cārem ā tiryon pettā dara bārī kerā-kī ukkyā. As khēd’ā keras khanē, hārī occā. Annē annēnum mahal gūtī ondrā dara asan tiđđā ciccā. Bēlasgabi ālar pettar : as körcas-kī tiryon nēcas. Ar, āsgahi sōnāntā cuttīn īryar-kī, bācar : ‘Iyyam ra’ā, bēl-kukoin ningā ci’om’. As anyas : ‘Enghai kharā baggē mankhā ra’ī, abran ekasē ambon ?— ‘Abrau hō isan ondrā’!—‘Eksan mankkhon ? Khanē ar ajgār kōbā addā nū kurkhī hēcar. Antile as tiryon otbras dara ūr’ā helras : ‘Dangē, dangē ; bandī bhaisā sing lage, dār tūtē ; khurī khündē, pathal phūtē.’ Dara, adin geochanti mena menā abrā mankhā, khadd dara buṛbi urmi duryārā kī sāesōera’ā bar’ā helrā.

<sup>1</sup> When equivalent to *mine*, *thine*, *theirs*, etc., a possessive pronoun may be emphasized. Or. Gramm., p. 277, c.

<sup>2</sup> See Or. Gramm., p. 168,b.

—There was a very small boy whose name was Tom-o'my-thumb. He lost his way in the Birindāban forest, near Khakhndāpur and took residence (in the wood). Human beings there were none, but a great many wild buffaloes. Through fear of these he used to remain crouched in the hollow of a tree. One day, the buffaloes having gone away to graze, he comes out, washes and scrubs the baby-buffaloes. When the big ones returned, noticing the wash, they asked : ' Sons, who bathed and washed you ? ' The young ones said : ' Should we tell you his name, you would butt him to death.' The buffaloes said : ' No, sons, we won't kill him ; tell us.' The young ones, after exacting an oath, said : ' Within this tree there is a child — it is he who looks after us ' . The buffaloes told him to come out, and began kissing and licking him. From that day he fed on milk which he used to draw every morning, and he was the owner of the buffaloes. He became very robust ; his very hair used to shine like gold. The buffaloes procured a flute for him; he would, blowing it, sing thus : ' Dangē, dangē : if the short-tailed buffalo strikes with the horn, the branch will break ; if he stamps with the hoof, the stone will split ' . And, hearing this, all those buffaloes would, from any (far away) quarter, return to him.

One day, as he had gone to bathe in the river, and was scrubbing (his head), one hair of his got plucked out : he wrapped it in a leaf and let it down the stream. Lower down, (some) young princesses were bathing ; they saw (the floating leaf) and said : ' There, there ! sisters, what is coming up ? Come, let us catch it ' . They caught the leaf, opened it and see (what?) : a golden hair ! They took it to the palace and said to the king : ' If you find out the man to whom this hair belongs, we will eat and drink ; otherwise, we don't ' . The king sent on a search all round, but no one could find. Finally a crow said : ' I shall find. He flew to the Birindāban forest near Khakhndāpur, and alighted upon Tom-o' my-thumb's milking-pot. ' Away ' , he shouted, throwing his flute (at the bird). The crow quickly picked up the flute, went further and stopped. When he gave it the chase, further on did it carry (the flute). From spot to spot (the bird) took the flute up to the palace and dropped it there. The king's people picked it up : he went in and claimed his flute. They,

at the sight of his golden hair, said : 'Stay here, we shall give thee the king's daughter (in marriage)'—He said : 'I have many many buffaloes: how can I abandon them?'—'Bring them too here.'—'Where shall I stable them?' They then fenced in a large cattle-pen. He drew out his flute and began to blow it: 'Dangē, dangē; if the short-tailed buffalo strikes with the horn, the branch will break; if he stamps with the hoof, the stone will split'. And, hearing (the tune) from afar, all those buffaloes, young and old, followed one another and came in sniffing and snorting.

20. *Mānd'oṭa Haikat Ḫṛṣī Maṇnā. Three Marvelous Cures.*

Ort andhras ara ort kubṛas rāhcās. Kubṛas optē hō ḫkā pollālagyas, andhras optē hō ērā pollālagyas. Kubṛas ānyas: 'Engan ghorō-arga'ā; hōle ēn qahrē ḫ'l'on'. Andhras mancas. Annem kuddā ujjālagyar

Un-tul ār tembnum tembnum optā mahal gusan īrsyar Bēlas-gahi optā pārdkā tangoā rāhcā, adigahi mūndgotang dudhi rāhcā. Dhēr cān mūnddh, ad kukoīn rāhcā abīrī, 'endrge ennē manālaggi'? bācā-kī, bēlas panditgutthyārin sddkas dara menjkas rāhcās. Ār āñkar rāhcār: 'Id dau malli; idin piṭar eīā; makhlē nīn khē'oi.' Bēlas conbhāti malā piṭkas rāhcās, 'nik'im bō'or' ba'arki. Ba'kan nē hō hō'ā malā biddyar. Ennem, ā irbar timbur barcar khanē, bēlas tangdan kubṛasge ciccas. Ār occur ki kerar.

Ond addā torang nū dērā nanjar darā khat'ā helrar. Bēlkukoi dara kubṛas ukkar rāhcār; andhras cicc ūrālagyas. Urnum ūrnum mojkhā khan nū kōrcā, dara ās khannan niṛigra'ā helras: āganem āsgahi khannantā jalā khaccrā: ās ērā helras. Khanē bācas: 'Akkū gā i kukoīn ēnim uyyon: īsin piṭon'. Bācas-dara, kubṛāsin lau'ā kōṛā helras. Launum launum kubṛā gusan ennē lathcas, āsgahi kubṛā ujjārā kerā. Idin īryā, bēl-kukoi 'Ohrē kubṛā, ohrē kubṛā' ba'anum, ḫōkhān kōṛā'ā helrā: āganem adigahi optā dudhi kōrcā kerā. Antile gā, īryar-ki ormat kōṛē manjkat, bēlas gusan kirryar ki tamhai urni katthan tingyar. Bēlas, haikat manjas-ki, andhrasge hō nantarti khāi biddyas dara ārin khadd lekh'ā uyyas.

—There were a blind man and a hunchback. The hunchback could not walk at all ; the blind man could not see, even a little. Th-

hunchback said: 'Take me astraddle: I will show thee the way'. The blind man complied. Thus going about, they made a living.

One day, on their begging tour, they arrived at a palace. The king had a grown-up daughter with three breasts. Years before, when she was young, the king, wondering at the cause of the development, had called in and questioned pandits; they had told him: 'This is no good; kill her or you shall die'. Love had prevented the king from doing so. 'Some one will take her', he had thought. But nobody (had) wanted her. So, when these two beggars came, he married her to the hunchback. They left in her company.

At one spot in the forest they halted to cook a meal. The princess and the hunchback were seated: the blind man was blowing the fire. In the process, smoke entered his eyes and he rubbed them: thereupon the scales on his eyes were pulled off, and he began to see. He then thought: 'Now forsooth, it is I who'll have the girl; I shall kill this fellow'. Saying so he started laying about the hunchback. While thus engaged, he kicked him so much on his hump that it got straightened. Seeing (the fight), the princess shouted 'Poor hunchback, poor hunchback'! and she belaboured her chest (with hard knocks): one of her breasts went in. And then, realizing that they all were healed, they returned to the king and told him of these happenings. The king, surprised, procured a wife for the blind man too, and kept them near him like children of his own.

#### 21. *Onṭā harkat Kendrā The Enchanted Mandoline.*

Onṭā errā nū münd kōhā bhāir rahcar; ā mündartī sanni ort bhiyas dara bhiyā hō rahcar. Ā sanni maī òrmur khatri khat'ālagyā. Undul ad amkhi iṛt'āge arkhā mōcālagyā khanē, tanghai anglin mōcrā<sup>1</sup>, dara bāoā: 'I khēson eksan clero'on? engdadābagar ēror hōle, endr khēso<sup>2</sup> ba'or. Ennē malā. En arkhānum clero'on'. Ara ad arkhānum clera. Ā amkhin tangdābagar mokkhar khanē, ajut embālagyā sañge, adin menā heliar. 'Ān koi, innā amkhi nū endran sajki'? Ad anyā. 'Endran hō gā malā' Malam patta'ānar khanē, tingyā ciečā: 'Anglin mōckan dara arkhānum

<sup>1</sup> Mōcnā, to cut; Mocrnā, to cut (oneself). Likewise cēnā, to rub off; cērnā, to rub off (a stain made by oneself)

<sup>2</sup> If they notice a bloodstain (on my clothes or on the wall), they'll ask (reproachfully): what is that blood?

- 10 cferkan'. Ār tam tām kacnakhra'a helrar : 'Bhairō, idigahi khēsō i-kōrhē<sup>1</sup> embālaggi, hōle gā abrä adlō koṛhem laggō' ! Antile kōhar thakcar-kī adin ṭorang tarā oocar ; asan ontā macā kamcar dera, punā kierin kūrtacar-kī, adin oktācar, dera geechanti adi manyā/ eṛeth-cārti injā' helrar. Kōhar gā, 15 salhā nanjar-dara, bariyam pantarā cengcar. Ekāsē cōkhornakhrkar<sup>2</sup> rahcar, annē annem injcar Sannisgahi pāli manjā khanē, ānyar : 'Bēs lau'ā, kārā : makble ningānim lau'om kī pitom'. As elenātī mānim injcas : cār kukoigahi mājhī khōkhā tarā laggyā ... Ad keccā kerā.
- 20 Antile tangdadābagar ānā helrar : 'Lāgē, kārā, mōca ; nin gā piṭkai ciōckai'. Mücyas khanē, ānyas : 'Kank mallā, dadābagārō'. Ār bācar : 'Ninim piṭkai ; kank kādai kā' ? Bēgar ép āsin taiyar : kank biddyas-kī, cīkhdas. Āganem ontā nerr barcā kī menja : 'Endrnā cīkhdaī' ? As urnī tingyas ; khanē nerr ānyā : 'Ēc nin, hai kank 25 nū pojordan : engau hō'oke dara alghem uike ci 'ike'. As annem nanjas kī kankan ondras. Khōkhānū īryar gā amm bō mallā Asa, ontā sattē<sup>3</sup> uṇḍhū manjkā aři khakkhrā : idi ganc kukkōsin taiyar. As tūsā gusan keras ki cīkhdas. Ontā mūkhā menā helrā : 'Endrnā cīkhdaī' ? As tanghai urmi katthan tingyas. Mūkhā bācā 'Injō 30 darā kakrō piṭā'. Piṭyas khanē, bācā : 'Ninghai ařigahi uṇḍhū nū' gā en okkdan : engan hō'oke dara alghem hō'oke ci'ike. Ningdadābagar abrä mōkhōr hōle, nin injon mōkhke ; dara khoclan cab'or hōle kakron cabke'. As ānkā lekh'ā nanjas. Urmin īpyas khattiyas. Mundā kōhar abrä mōkhnar khanē, as injon mōkhdas ; khoclan cabnar 35 khanē, kakron cabdas. Tanghai bantā abräna dara khoclan ontā puttā nū sajjas.

Ā puttanti bās kundyā. Iher ullā khōkhā, a ujgoī<sup>4</sup> ontā jūgyas ēkālagyas khanē a bāsanti ontā cāl urkhar miindrā<sup>5</sup> : 'Id gā bhayas-gahi iddkā bās' . Jūgyas bujhras : 'Id gā kendrā kam'āge dau

<sup>1</sup> i-kōrhē, lit. so greatly as this.

<sup>2</sup> Cōkhornakhrā, to follow one another ; fig. used here of the order of birth.

<sup>3</sup> Sattē, seven ; but here a number of, or some, several.

<sup>4</sup> Ujghē is a plural. The frog will adjust its limbs and fingers to stop all the holes.

<sup>5</sup> See Or. Dict. ujgō.

<sup>6</sup> Causal of mennā. See Or. Gramm., p. 97, n. 50.

40 ban'ō'. Ås å båsan occas kī kendran kamcas Anti kohasgabi erpānum tembā keras. Å cal ba'ā helrā : 'Ambai kharkhai, ambai kharkhai, kendrā : id gā dokhasgabi erpā tali'. Annē annem & nannā irib kohargabi erpā gusan bāca. Khōkhānū å jügyas sannisgabi erpā nū bō keras ; khanē ba'i : 'Kharkhai kharkhai, kendrā : id gā bhaiyagabi erpā'. Sannis, menjas-kī, jügyasge arkhi-jharā ciccas : kī onkhtacas : khanē å kendran nuddas kī nannā kendran åsge ciccas. Khōkhānū å kendran ek'ambiri tān assdas khanē, tangridim gottam urkhī.

50 Undul åsgabi tangdadabagar åsin ba'ā barcar : 'Innā gā, ninghai erpā nū emäge maṇdi bitā', ekägütí uiom.' Anla tangridim bitacā. År göhlā bicohrar-ki barcar khanē, tangri ülā tarā khollā khollā uyyi, tangris ärge bo'ā ho'ā ci'idas. Khōkhānū sannis bō onäge ukkyas. Adhā öndas khanē, ad jhakmakhra'ā bilenütim birkha'äge urkhā ! Kōhar ajgut manjar-kī utan khatrā helrar.

—A family was composed of three big brothers, one small brother and one small sister. This little girl used to cook for them all. One day, chopping vegetables to make curry, she cut her finger, and thought : 'Where shall I wipe off this blood ? If my brothers see it (wiped upon anything), they'll be displeased. Not so. I will wipe it on the very vegetables'. She did rub it off upon the greens. When her brothers partook of that curry, as it tasted so sweet, they asked her : 'Girl, what didst thou put to-day in the curry ?' 'Nothing', she replied. As they did not believe her a bit, she said : 'I cut my finger, and rubbed the blood upon the leaves'. They reasoned among themselves : 'Brothers, if this girl's blood is so sweet, how greater a relish would her flesh be !' Then (those three) elders decoyed her into a wood ; there they raised a platform and, wrapping her in a new garment, seated her (on-high), and from a distance began to discharge arrows at her. The elders, who had consulted among themselves, purposely shot beside (the target). All had their shot one after another, in their order of birth. When the youngest's turn came, they told him : 'Shoot true, thou bungler ; or we shall beat and kill thee'. Through fear, he took a true aim : the arrow stuck in the girl's back about the waist. And she died.

The elders then said : 'Come, bungler, cut her up : for thou hast killed her'. He, having done so, said : 'Brothers, there is no fuel'. They replied : 'thou thyself hast killed her : be off to get fuel !' They had sent him without a strap (to tie round his fagot) : when he has found the wood, he weeps (helpless). Thereupon a snake came and asked : 'Why deest thou weep ?' He related his story, and the snake said : 'I shall coil round thy wood : thou carry me, and do put me down gently'. He did so and brought the fuel.

They afterwards found they had no water. A pot with a number of holes in it was found on the spot : with this the boy was sent for water. He goes to a spring and weeps (again, helpless). A frog inquired : 'why doest thou weep ?' He related his whole story. The frog said 'catch some fishes and crabs'. When he had done this she said : 'Well, I seat myself upon the holes in thy pot ; carry me and put me down gently. When thy brothers eat of the flesh, thou shalt eat fish ; when they munch the bones, thou shalt munch crabs'. He acted accordingly. He cooked and fried the whole (body). Only, when his big brothers eat of the flesh, he eats fish ; when they crush bones between their teeth, he crushes crabs between his. His own share of the flesh and bones he buried into an anthill.

(Now) from that anthill there sprang a bamboo-tree. A long time after all this, as a jögi was passing that side, a voice was heard issuing from within the bamboo-tree : 'this is the little brother's bamboo'. The jögi thought : 'This tree will be just the thing for a mandoline'. He took that bamboo and made a mandoline with it. He then went to beg at the house of the eldest brother. The voice began to say : 'Don't ring, don't ring, o mandoline : this is a culprit's house'. It repeated the same at the houses of the other two elders. Later on, the jögi went to the little man's house ; the voice here said : 'Ring, ring, o mandoline : this is the small brother's house !' The little man, hearing this, made the jögi drunk with beer and spirits, hid away his mandoline and gave him another. And, from that day, when(ever) he himself played on that mandoline, his little sister used to come out in her full size,

One day his brothers came to tell him : ' To-day, cook for us in thy house, while we are out ploughing'. On that day it was the little sister who made the cooking. When, their bullocks unyoked, (the elders) came in, she, within (a recess of the house), ladles out (the meal) into the plates : her little brother carries the plates to them. Then the little man sat down for his own meal. When he had half got through it, she, arrayed in a queen's dress and blazing with light, came into the open to give him a second helping. The elders fell on their backs from sheer astonishment.

### 29. Ort Dhidhras The Ogra.

Ort ålas ajgut urb rahcas. Ås ullä mäkhä arkhi jharä nü mulukhka ra'älagyas ; tanghai äli jökharti nalakh nanta'älagyä. Eka ortos engdas, adin hõ mödhras. Tanghai äli undul, jharä laccädara, jökhärin önta'älagyä. Tanghai ålasin änya : ' Eka ortas ningdas sahi skhdai 5 höle, i sarkhin pesoi ki ningdasge ci'oi. Sarkhin pettas dara tarkutintim èrä helras, pahë lakh'ä pöllas. A äli tangdäsin änya : ' Èrä, beṭä, nimbasge pesar ci'a '. Ås ciccas A urbas iryas, akkù gä engdas jökh manjas ; anti undul åsge khai beddäge uikhas.

Ås oñta günjan dhäreas, ledrä jhappras dara khirä baggë rupiyä occas. Oñta gec'hä paddä nü årsyas khané önd addä tussä-dahrë nü ukhas ra'as. Kukoïkhaddar amm hõ'ä barnar khanë, günjan öddas dara ärin erdas. Ort kukoï a gunj gane tulcä.<sup>1</sup> Adigabi khökhä keras dara erpä gusan ukkyas. Kukoiganhi taugyö tambi, äsin timbus ba'anar-ki, malä kacnakhrnar Ärin änyas : ' Åne urbni urbäyo, en 10 ningdä bärénü kacnakhra' barcan'. Är änyar : ' Endr niñ emage dali ci'a ongoi ? ' Ås båcas : ' ci'on.' Är oñta këtran ciccar : ' Ondä (båcar); köran nind'ä.' Ås båcas : ' Këtran endr ci'ider ? baugin se ci'a ' Annü baggë qhibä tundyas. Ond këter ninda khaceyä 15 Åsege khedd-amm<sup>2</sup> ciccar, ondär mokkhar, dara ås calras. Pahë dahrë nü sathsañthanä keccas keras. Dhér ullä nü mendrä . ' Nimbas keccas ; phalnä paddä phalnä erpä vü dalidhiban ciccas'.

<sup>1</sup> Lit. she tallied with the red flower, viz. in brightness of complexion.

<sup>2</sup> Khedd amm ci'isä denotes agreement to a marriage proposal. The same honorific treatment as extended to a common guest is khedd nüñänä.

Āsgahi tangdas kundrkantī dhiqhras<sup>1</sup> rabcas. Ennē hāl menarki, ās tanghai urmī dhankurjin nunkhyas cicoas, dara ā paddā tarā keras. Erpā erpā kuddas dara mendas : ‘ Engan jōkh uyyor ? ’ Ā tanghai pāhi-manjkā kanyāgahi erpa nū hō keras : ‘ Engan jōkh uyyor ? ’ Ar gā āsin ballalagyār. Munddhā ānyar : ‘ I dhadhus endr nalakh nanos ? ’ Khōkhānū āsin khēr khed’äge uyyar. Jōkhār, uinā-khallti bar’obirī ‘ guchr’ā duhrentī, dhadhū’ ba’anar-ki, lathnum körnar urkhnar. Undul tang urbāsin ānyas : ‘ Engā ek’annem<sup>2</sup> ‘ khall gacchr’ar ci’ā ’.

Ās menjas : ‘ Nin endr uiā ongoi, dhadhū ? ’ Ās bācas . ‘ Uion gā ! Ond addā ajgut kōbā marcā rahcā : idin urbas āsge gacchras ciccas.

Ās nitki önd gohlā baggē landī addon hō’odas dara tanghai khall tarā kādas. Dahrē nū oqtā kbuṭan gaḍḍas<sup>3</sup> dara ānyas : ‘ Engāge nē mandī ondro’or. ērim munddhā i khuṭan ṭhokkē, antile hō’okē ’. Urbas-gahi ānkā lekh’ā, tangdādim nitki mandī hu’i. Undul malā ṭhokoā : gecchanti iri ā khallnum ajgar laggē jōkhār uāge lakkar ra’anar, tān sōnāgahi dhiluā nū jhukurdas .. Ād khōkhā kirryā ki khuṭan ṭhokoā : āganem ās jōkhārin orwārin, gohlā addon, kuddi ugtā pagsin nunkhyas dara otkhāsim ā landī aḍḍötī uidas. Maṇdin ciccā dara idin nēkan hō malā tiugyā.

Urbas undul dhiqhrasgabi khallan ērā keras. Īrdas gā khall gurgurū usskā khottkā ra’i. Barcas-ki tanghai nannā jōkhārin kēbā helras : ‘ Ās otkhāsim ekā lekh’ā khallan ussas ! nīm ekāso nalakh nandar ? ’ Ā jōkhār adkō koṭhem dhiqhras maṇvā kadrōr’ā helrar.

Backan ā kukoi, āsgahi bheddan akkhā-dara, tangyō tambas gusan ānā helrā : ‘ En dhiqhras gusan ra on ’. Ar ānyar : ‘ An beṭi, ās gusan endr īrki ra’oi ? ’ Ningāge bēs sobhā jaḍlikhaddi beddom ci’om ’. Ād malā pattācā, backan onghon ānyā : ‘ Maṭā ; ēn ās gusan ra’on ’.

<sup>1</sup> *Dhiqhras* means either (1) a big-bellied fellow ; or (2) an ‘ ogre ’, i.e. one who has the uncanny power of swallowing up and disgorging at will furniture, people, etc., without inconvenience to them or to himself.

<sup>2</sup> *Ek’annem*, lit. in any manner ; i.e. under any condition, as a personal favour or on lease.

<sup>3</sup> From this spot the field was already in sight, but details could only be distinguished with difficulty.

‘ *Thokkē, khōke*. Imperative future, 3rd person plural.

\* Construct : ‘ Endr īrki, (attī) ās gusan ra’ē biddi ? ’ See express’ors exactly similar on p. 24 l. 24, 25, and p. 42, l. 18.

50 **Khañc adin qbiq̄ras ganem bedjyar car.** irbārim tambai khañ  
beddē ra'ālagyar. Undul ās, munddh lekh's, tanghai jōkharin uglaças  
dara tān sönägahi dhiluā nū jhukra'sa helras. Asgahi alī oñçem bongki  
kerā dara asin khimeyā, atti as abjs urmīn pollas nunkha....Ād anyā :  
Eð uñlā nīn ningau dhiq̄bra ēd'oi ? Akkunti ambā dhiq̄hra manā 'I  
Āulantim asgahi jōkharim nitki ussar, dara mukkā mēt, bēlar lekh'a,  
bñthi nū argā helras. Nē nē munddh asin sādh'ālagyar, as arin sādh'a  
helras dara khob bitthi nanta'ālagyas.

55 —A man was very rich. He remained buried in his cups day and night ; his wife had (all the tillage) work done by servants. He had even forgotten who his son was. One day his wife, having brewed beer, was giving a treat to the servants. She said to her husband : ' If you really know who your son is, pick up this funnel and give it to him '. He picked up the funnel and looked at the whole row of them, but could not make out his son. The wife said to her son : ' Come, son, pick it up for thy father '. He did so. The householder noticed that his son had come of age ; so one day he left to find a wife for him.

He plucked a gunja-flower<sup>1</sup>, wrapped himself in a ragged shoulder-cloth, and took with him a large sum of money. On his arrival in a far off village, he sat down at a spot on the path to the well. When girls come for water, he shows his gunja-flower and calls them near. One girl (was found whose complexion) tallied with the flower's (colour). He followed her and seated himself near her house. But the girl's parents, mistaking him for a beggar, do not address him. ' Well, Sir, Ma'sw. I have come to speak to you about your daughter '. They said : ' Shall you be able to pay a dowry ? ' He said : ' I shall '. They presented a shovel-basket to him : ' Take ' they said, ' fill up one of its corners (with rupees) '. He replied : ' What do you bring a winnowing-basket for ? Do bring a square basket '. He poured into it many rupees. The shovel-basket became chokeful with them. They gave him water to wash his feet, had a meal together, then he departed. But on his way (back), he died suddenly. A long time

after, the news came (to his son) : ' Your father is dead ; he had paid a dowry (for you) in such a village and in such a house '

This son of his was, by birth, an ogre. Upon learning that news, he swallowed up his all and repaired to that village. He tramps from house to house asking : ' Will you engage me as a ploughboy ?' He went to his betrothed's home also : ' Will you take me as a ploughboy ?' They did not know him. At first they answered : ' What work will this big-bellied fellow do ?' In the end they put him to drive away the fowls. Ploughboys, on their return from the fields, give him kicks each time they come in and go out, saying : ' Get out of the way, thou tun-bellied ! ' He one day said to his master : ' Let me have a field (for me alone to plough), under any conditions you please ' . The master asked : ' What ploughing wilt thou do, fat boy ? ' He said : ' I will plough, though ! ' Somewhere there was a big piece of waste land : the master rented this to him.

He every day takes with him a team of very lazy bullocks and goes to his field. He drove a post in the path and recommended : ' Let those who will bring me my meal knock first at this post, then come with the things ' . It was the landlord's daughter who, by her father's arrangement, brought that meal every day. Once she did not knock : from afar she sees that a great many servants are busy ploughing that very field, and that he personally sways himself in a golden swing. She retraced her steps and knocked at the post. Immediately he swallowed up all his servants, bullock-teams, boes, ploughs and yokes, and (there) he is ploughing alone with the (two) lazy bullocks. She gave him his rice and said no word to anyone.

One day the landlord went to see the stout man's field. He sees that the field is ploughed to crumbs, (all clods) broken to powder. On his return he began to scold his servants : ' He, quite alone, what a field he has ploughed ! you, what sort of work are you doing ? ' The servants chafed all the more against the big-bellied man.

The girl however, who knew his secret, started saying to her parents : ' I will marry the stout man ' . They said : ' O daughter, what hast thou seen (to want) to marry him ? We shall procure a good nice husband (i.e. son-in-law) for thee ' . She refused, and said

once more : 'No, I will marry him'. So they married her to the stout man. The two of them lived near their field. One day he, as previously, disgorged his servants and went to swing in the golden swing. His wife quickly ran to him and embraced him, so that he could not swallow up the lot again. She said : 'How long wilt thou continue an ogre? don't be an ogre any longer!' Hence-forward his servants alone ploughed the field every day; and they, man and wife, rode on elephants like king and queen. And those who had made him suffer, he made them suffer (in turn), and he exacted much unremunerated service from them.

23.—*Tembu Paccōgakī Khēr. The Beggar Woman's Cockerel.*

Onṭā rapdi-paccō rahaā, ad nitki tembalagyā. Undul ennē manjā  
onṭā erpantā alarge endrā hō mal rahaā ā pacocon ci'äge : annuhō ad  
malam patti'i. Ā erpantā ali anyā : 'Endrā hō malā, paccō ; endran  
ci'on?' Munjā, nū, ē paccō ni'idim ni'i khanē, erpantā urbañ anyā :  
'Onṭā khēr-bī gā ra'i, paccō ; jokk endrā hō malā?' Paccō bācā :  
'Adinim engā ei'ai sē'. Paccō occā-kī kerā dara bācā : 'Innā malā  
mōkhon, nēla mōkhon' bācā, ki uyyā ciccā. Mākhābirī ā blyyanti  
khērkhadd urkhā darā : 'ciū, ciū' ba'i... Paccō 'endrā gā olkhī'  
bācā-kī lii : onṭā khērkhadd ra'i. Khanē 'adin pōs'on' bācā. Temba  
tembā undri'i-dara, adargutthīn khērkhadge ci'i. Ennem ad pardyā'  
li cīkhālagyā : 'Kokrōy oōe' ba'ālagyā.

10

Undul ā khēr pacocon anyā : 'En innā lassā kādan', bācā. Paccō  
anyā : 'I khēr ekāsē lassō?' Khēr bācā : 'En eka'āsem lasson', bācā  
ki kerā. Onṭā kōhā urbasgahi khall gusan īrsyā kī alārin menjā :  
'Eugan khoyage helāba'or?' Ā alar ba'anar : 'I khēr-buyā ekāsē  
khoyō dara idin helāba'ot?' ba'anar. Khēr anā birdī : 'En khoyon  
gā ; nimāge nalakh cār ra'i kā?' Khanē adin khoyage helābācar kī  
tām maṇḍi onāge erpā kerar. Ārgahi onar bar'āge, ad khossa kī  
khali nū argā.<sup>1</sup> Barcar khanē, ērnar gā khoyage munjrā, dara arg'āge  
hō munjrā, dara ā khēr mann mafiyā ukki ra'i. Adin anyar : 'Nābom

<sup>1</sup> Throughout the story, khēr, though referring to a cockerel, stands in the root-form, so that its exact English equivalent is *fowl*. Hence, here and elsewhere, the neuter pronoun *ad*. Or. Gramm. p. 161 n. 5.

<sup>2</sup> See Or. Dict. *argnā* (2).

aulā, mulī ho'ā barkē'. Khanē khēr à paccogabi erpā kirryā. Paccō khēran ba'i : 'Lassā kādān' bāckai ; -okhō mullin ondrkai? Khēr ānyā : 'Nābom aulā mulī ho'ā barke bācar'. Ā ălar nābyar khanē, khērge hāl tayyar; 'Nabālagdāin'. Khēr ūrayā khanē, bācār: 25 'Okbō,? khēr' endran hō̄ insl ondrkai...Endr nū hō'oi'? Ad ānyā : 'Ēn eka'āsem hō'on.' Oñtā ñbēr kōbā khess-kudbā<sup>2</sup> khalī nū rāhcā. 'Hū kudhantā khessan engbai khebdā nū sajar ci'a : eosdā asan sam'ō, añndim hō'on, bāoñ. Ār khusmārnnum saja helrar; pahē khalinti khess munjr'ālaggi, annuhō khebdā malā nindī! Khalintā urmī khess 30 munjrā khanē, khēr erpā kerā ñara khebdantā khessan otthrā. Paccogabi erpā khess trū nindyā kerā.

Idi khōkhā, paccō ānyā : 'khēr-engdas dau dau nalakh nanjas : akkū gā khēr-engdāsin beñjou ci'on' bācā. Kanyā beddāge kerā; ānā kuddi : 'Khēr engdasge kanyā ci'or'? Ālar annar : 'Hāri paccō! 35 khērkaddge ekāse kanyā ci'om? ad ekāse engdan pōv'ō'? Nē hō̄ malā ci'inar. Paccō bārcā-kī erpā kirryā. Khēr menjā : 'Ekhō, paccō, kauyā beddāge kirkī? biddikī'? Paccō bācā : 'Nē hō̄ malā ci'inar, khēr-beñtā. Khanē khēr ānākriñcā : 'Kalai paccō; nīn polloi hedda; ēnim beñdā kādan'. Eñne bācā kī urkbā ñara calra'ā helrā.

40 Kānum kānum önd addā cigālō khakkhrā ñara menjā : 'Endr kādai, iyār'? Khēr ānyā : 'Sarrār kādāu, iyār; guca, nīn kādai hōle'. Cigālō bācā : 'Kālon ba'adan, iyār; pabē endr nū kalon'? Khēr 45 ānyā : 'Barā, iyār: enghai khebdā nū kōr'a; enghai sasrār nū bēs bēs onā mōkhāge khakkhrō'ō'. Kānum kānum öndgusan lakrā khakkhrā ñara khēran menjā : 'Eudr kādai, iyār-khēr? Khēr ānyā : 'Sasrār kādān, iyār; guca, kādai hōle; enghai sasrār nū dau dau onā mōkhāge khakkhrō'ō'. Lakrā ānyā : 'Kalāge kaon; pahē, iyār, endr nū kaon'? Khēr ānyā : 'Iyār, kālāge endr jhakdai? enghai khebdā nū kōr'a'. Eñne ennem, hāri hō̄, tini ñara bbañrō khakkhrā, 50 muñjā nū Cice ñara Amun ibñs urmī khērgabi khebdā nū kōrā kī adigabi sasrār kerā.

Antile à khēr oñtā bēlasgahi paddā nū ūrayā, ñara, oñtā meochā aimbāñi maññ rāhcā, adigabi aggi nū ukkyā kī ba'ā helra : 'Kokrōy

<sup>1</sup> Öññō or ekhō, where? (with reference to an object presumably in sight, yet unperceived).

<sup>2</sup> Not *kudhā-khess*, because the word *kēp* is merely descriptive, and not intended as a measuring unit.

cōe ! Bēlas tangdan ci'idas ka eng ganē arbānakl̄rdas ? ba'i. Menjas-

- 55 kī bēlas tanghai telengārin ānyas : ' Kalā ; hū khēran dhar'arki gallē  
dilingi<sup>1</sup> nū sajar ci'ā, latpatra'ā khē'ānek'ā. Ār enne nanjar. Backan  
khēr tīnī dara bhaōrogut̄hiñ ānyā : ' Urkhā, iyārō, onā mōkhāge :  
idigem gā nimau ondrkan : khōb mōkhā onā sē'. Tīnī dūmbā  
bhaōrogut̄hiñ adigabi khebdantī urkbā kī urmī gallen mokkhā ciscā.  
60 Pairī bīrī lēlas ānyas : ' Lā to, haro, khēr kerca kā argī' ?  
Ērnar gā khēr ujjnam ra'i dara gallē gā dilingi nū malkī'.  
—Bēlas khisāruuñ ānyas : ' Puttō hōlē, ērā-gośālī nū sajar ci'ā,  
ērā tirkharkī piṭannek'ā'. Sajjar khanē, khēr cīgālon ānyā :  
' Urkhā, iyār ; idigem gā ondrkan'. Khanē cīgālō urmī ērān  
dharcā dharcā piṭyā. Pairī bīrī bēlas ānyas : ' Ērā harō, khēr  
kecā kī mala'. Ērnar gā urmī ērā kicckī ra'i, backan khēr ujjnam  
ra'i.—Antile bēlas ānyas : ' En ā khēr ganē pollon ?<sup>2</sup> Iunnā gā adiu  
mankhā-gośālī nū sajar ci'ā : mākhā nū mankhāgut̄hiñ adin tirkhō  
kī pitō ci'ōlim'. Telengar ānkā lekh'ā nanjar ; khanē, khēr ānyā :  
70 ' Urkhā, iyār lakrā onā mōkhāge : idi khatrī gā ningan ondrkar'.  
Lakrā urmī mankhān piṭyā carryā dara abrāgabi khēson cippyū. Pairī  
bīrī telengar ērnar gośālī nū khēr utkbidim<sup>3</sup> ujjna n ra'i.—Munjā nū  
bēlas ānyas : ' Irim piṭon ci'on'. Adin akkūnim khus'arkī mesgā nū  
jurrtā'ar ci'ā' ! Khanē telengar khēran mesgā nū khutoṣ kī jurrtāoar.  
75 Pahē khēr ānyā : ' Urkhā, ijrā Cicc, onā mōkhāge : idigem gā ondrkan'.  
Cicc urkhā dara erpā nū laggyā Āganem khēr urhyārā kerā, kī  
ā siubālī manu mañyā ukkyā dara bacā : ' Kourdy cōrī bēlas eng  
ganē arbānakl̄rdas kā tangdan ei'idas' ?

Cīkhōum cīkhōum bēlas mann-aggi tarā mīkhya<sup>4</sup> : ' Amm ci'ā, khēr  
urbāyō : tangdan ci'ōnim' ! Khanē ad barcā dara tanghai khebdantā  
amman otthrā : itti cīc tebrā kerā. Antile bēlas onṭā mārwan  
kameas kī taugdan biñjyas cīcas. Khēras ā bēl-kukoin ondras-kī  
ā timbū paccō guyā kirryas. Paccō īryā-kī khōb khusmārā kī ānyā :  
' Engdas khēras gā kanyā biddyas ' l bacā

<sup>1</sup> A huge basket ordinarily used for stocking corn.

<sup>2</sup> Or. Dict. arg(ne)8.

<sup>3</sup> The same idiom occurs twice on pp. 32 and 33.

Or. Diet. otokh see Gramm. p. 11 n. 28, b.

—There was an old woman who used to go a-begging every day. Once it happened that the people, in a certain house, had nothing left to give her. But she took no refusal. The housewife told her : 'I have nothing, mother ; what can I give ?' Finally, as the old woman was insisting, the housewife said : 'There is one egg, mother ; nothing more'. The old creature replied : 'Well, give it to me'. She went away with it and thought : 'I won't eat it to-day ; I will eat it to-morrow'; and she put it aside. In the night a chicken was hatched out of that egg ; it chirped : ciu, ciu ! 'What, now, is chirping (there) ?' said the woman ; she looks : a chicken ! She decided to rear it. She fed it on bits of rice grains, which she brought back from her continual begging. So the chicken grew up ; it used to shout : 'Cock-a-doodle-do !'

One day that cockerel said to the woman : 'I am off for a turn of work'. She said : 'What turn of work will this cockerel do ?' The cockerel departed saying : 'I will work somehow'. As he arrived near the fields of a big landowner, he asked the men : 'Will you employ me for cutting the harvest ?' They said : 'How can this blessed cockerel cut a harvest and (how) can we employ him ?' The fowl retorted : 'I can, though ; are you in need of labour ?' They then put it to reap, and they themselves went home for their meal. Before they had eaten and returned, the cockerel had cut the (entire) crop and carried it to the threshing-floor. When they came, they found reaping work and portage work all at an end, and the cockerel perched up a tree. They said to him : 'When we do the threshing, come for your day's work pay'. The cockerel then returned to the old woman's house. She said to him : 'You had said you were off for a day's task : well, have you brought your pay ?' The cockerel replied that he had been told to go for this on the threshing day. When those people had the sheaves trodden upon, they sent word : 'We are threshing'. On the cockerel's coming up, they said : 'Well, cockerel, you have brought no (sack) ? In what will you carry it ?' He said : 'I shall manage that'. On the threshing floor there was a huge heap of paddy. 'Pour of that heap into my ear (he said) ; I will take what quantity will hold in it'. They began, quite pleased, to fill (the paddy into his ear); but the threshing floor gets being cleared

and the ear does not fill up! When all the paddy there had disappeared, the cockerel went home and emptied his ear. The old woman's house became chokeful with paddy.

After this, she said : ' My son the cockerel has done fine work : now forsooth I shall marry my son the cockerel'. She went to look about for a bride ; she tramps from place to place : ' Will you give a bride to my son the cockerel ?' (But) the people say : ' Get away, old crony ! how can we give a bride to a cockerel ? How will he support our daughter ?' Nobody makes an offer. She went back a failure. The cockerel inquired : ' Mother where's the bride you have gone to fetch ? Did you find ?' The old woman answered : ' Chicken sonny, no one wants to give'. The cockerel replied : ' Leave it at that, mother ; you won't be able to find ; I go on the quest myself'. Saying so, he left the house and walked off.

On his way he met a jackal, who asked : ' Where are you going, friend ?' The cockerel said : ' I go to my parents-in-law's house ; come along, if you choose'. The jackal said : ' I have a mind to go ; in what (conveyance) ?' The cockerel said : ' Come, friend, enter into my ear ; in that house there will be very good things to eat'. At (another) point of the journey, a tiger was met ; he asked the fowl : ' Where are you going, friend cockerel ?' The cockerel said : ' Friend, to my parents-in-law's ; come, if you choose : in that house you shall have an excellent meal'. The tiger said : ' As to the going, I am willing enough ; but, friend, in what (conveyance) shall I go ?' ' Friend, (the cockerel answered), why worry about that ? enter into my ear'. In the same manner, further on, bees and hornets were come across, and finally Fire and Water. All of them entered the cockerel's ear and went to his bride's house.

The cockerel came to a village in which there was a king. He took his station on the top of high cotton-tree which was there, and started : ' Cock-a-doodle do ! will the king give me his daughter, or fight with me ?' On hearing this, the king commanded to his soldiers : ' Go, catch yonder cockerel, and throw it into the treacle basket, that it may flounder in it to death'. So they did. But the cockerel said to the bees and hornets : ' Come out, friends, to eat and drink ; for this is what I have brought you for : so do it well'. Bees,

wasps and hornets sallied forth out of his ear and ate up the treacle. In the morning, the king said : ' You people, just see whether the cockerel is not dead yet'. They look : the fowl is alive and no treacle remains in the basket.—Angrily the king said : ' Next evening throw it into the goats' shippon, that it may be trampled to death'. When they had done so, the cockerel said to the jackal : ' Come out, friend : for it was for this that I brought you here'. The jackal caught one goat after another and slaughtered them all. In the morning the king said : ' You men, just see whether the cockerel is dead'. They found all the goats lifeless and the fowl very much alive.—Then the king exclaimed : ' Shan't I be a match for that cockerel ? To-day throw it into the buffaloes' stable : they will surely trample life out of him in the night'. The soldiers carried out the order ; the cockerel then said : ' Come out, friend tiger, eat and drink : for this, in fact, did I bring you here'. The tiger killed all the buffaloes, tore them to pieces and sucked their blood. In the morning the king's soldiers found the sole cockerel alive in the stable.—Finally the king said : ' I shall kill him myself ; this instant, tie him to the roof, hang him ! The soldiers made the cockerel fast to the roof and hanged him. But the cockerel said : ' Come out, my friend the Fire, to eat and drink : for this occasion did I bring you thither'. The fire came out and caught to the house. Thereupon the cockerel flew to the cotton-tree, where he stopped and shouted : ' Cook-a-doodle do ! will the king fight with me or give me his daughter ?'

The king all in tears shouted towards the tree top : ' O for water, my lord the cockerel ! I will give you my daughter, certainly'. The cockerel then came up and poured off the Water that was in his ear : with this the fire went out. And the king constructed a wedding-bower and gave away his daughter. The cockerel went back to the beggar woman's house with that princess. The old woman felt overjoyed and exclaimed : ' My son the cockerel has found a bride after all !'

#### 24.—*Moghâbâck Râjë. The Enchanted land.*

Ort bariyesgahi apta tangdas rabcas. Asin tembas beñja dyas kitas, tangdas anyas : ' Né eñgen eo'obiri bô, ekkobi

16 lau'a ci'ō, adiaim ēn beñjro'on: ne māla ci'ō, adin ēa māla beñjro'on' bācas. Antle taumbis, eksan eksan tanghai arbar-parbar rahcar, ayyā pāb-id'ūsia taisas: taokan launā bārēū menarkī nē hō tangdan ci'ā malā heddnar. Oñtā ali, ad a kukkanostī kophē akh'ū rahca, adi gusan khāl kerā khanē, ānyā: ' Èn ās gusan kālon'bācā. Khanē cāre sūmā-jorā manjar ki nūin ā kukkos gane binjyar ciecar. Bārat tartī kirryar-ki, ās ukkyas abīrim, tanghai ēlin lau'age jūtan otthras. Ad bācā: ' Ra'ā : khokhā gā lau'oim : ninghai arjā ekā mandī önom, aulā laukē. Akkū gā paccō pacgirgahin<sup>1</sup> övālagdan.'

Undul ā kukkos, pairim cō as-kī, baggē adđo nū sanjigutthīn ladcas dara, mūdirin occas-kī, hisā khēndāge gēcohā rājī turā calra'ā helras. A rājī nū śṝsyas khanē, önd adđā endian ērdas? Khaikā 15 khār nū oñtā dorgā kāli bar'i. Jokk hārī kāt̄yas-kī keras, qshre hedde nū bhetāngō khoppān ērdas, adigahi pānjka bhetāngō<sup>2</sup> önd bittā, dara iibrāghi gotā sauā hāth ra'i<sup>3</sup>. Ās baikat manjas ki, ekā paddā nū ā rājintā bēlās rahcas, ayyam keras ki tanghai adđon khatcas.

20 Aulā ā bēlas tanghai te'lengārin paduagabi cangurđā sarkhā'age taisas: ' ērā, nambai paddā nū ek'am tārti nīk'im barcar ki dērā nanjkar ra'anar kā malā. Teleugar kerar: ēruur oñtā bārlyasgabi qbēr ladni adđo dara mūdīgutthīn rā'anar, āsgabi oñtā gborō hō ra'i, ad sōnā rūpā trū jhabrākā ra'i. Bēlas menarkī ānyas: ' Kalā, āsin ēra beddan, bācas; neotā ci'ā'. Ār kālaikī ā bārlyas in ānyar: Bēlas guyā innā oñtā khēr bēcor: ās ennē pēsas ī paddā nū cō ālar, orīnar ērāge barnarnek'ā; nē malā ērā beddnar, ār abbūnim enghāl rājintā urkhnarnek'ā' bācas. Khanē ā bārlyas ānyas: Bēs, ēa hō kālon. Bēlas māyāti edđas khanē, endrnā malā kaor?" 25 Anti mākhābiri ālar mabel nū khob baggē khonḍar.

A khēr khokhānū öra at bēlas ganē gorgoā ukkyar. Bēlas ēa helras: ' È bhāi, èn gā ekātarā hō rājī malā knuddkan ra'adən. Nantgrām endiai tā'i tā'i menā tukkī. Nin gā bisū-khindū

<sup>1</sup> See Or. Gramm. p. 46.

<sup>2</sup> Bhetāngō has here a plural sense.

<sup>3</sup> Hāth means cubit, and also the width of the four extended fingers.

ālai<sup>1</sup>; nin gā nūmī rājgahi rēgcaran, anthan akhdei: adin tengā'.  
 35 Barlyas ānyas: 'Ē belāyo, ēn hō baldan. Pahē ninghai rājinum  
ñ̄skan khanē ēr'otang haikat katthan īrkan'. Khanē bēlas ānyas:  
 'Endran īrkai'? Barlyas bācas: 'Oñta khāt nū khaiķā calkur  
 nū dōngā ēknā īrkan Hīpi barakau khanē, önd bittā bhētāngō  
khakkhīā, abrägahi gotā sauā hāthgahi rāheō'. Bēlas ānyas:  
 40 'Anā haiō! ennē katthan nīk'm menjkar re'adar? khaiķā calkur  
 nū dōngāgalī ēknan darā önd bittā bhētāngogahi sauā hāth gotān  
 nē patto'ō? Ormar ānā helrar: Is pürüs taldas; khaiķā calkur  
 nū ekāse dōngā ēkō? dara önd bittāgahi bhētāngō, adigahi gotā  
 ekāse sauā hāth manō'? Bēlas barlyasin ānyas: 'Ē blāi, ibrä  
 45 katthan engan ēd'oi hole, ēn engbai urmī rājin, dara enghai mahal  
 nū iindri'im ra'i, ara engdābagarin dara ēn engau hō ningāge bison  
 ci'on. Makble, polkai ēd'a hole, ēn ninghai addon ghoron jōkhārin  
 duřā abrä sanjgigut hin | ekdā addō nū barakī ra'i, urmin khakkhon'  
 bācas. Hārā jītā manjnakkhrar; dara, bijjā khanē, ormar ērāge  
 50 urklar Mundih bhētāngō gusan kerar Endr ērnar? Bhētāngō  
 pānjkā gā ra'i, pahē sauā hāthgahi gotā mallā: bharlyas īryas-kī  
 markhyas keras. Ar ba'anar: 'Polkai ēd'a; akkū gucā: khaiķā  
 calkur nū dōngā eksan ikī'? Khāt gusan kerar: ērnar khāt nīndkā  
 ra'i, amm soesoři'i, adi wafiyā dōngā kālī bar'i. Antī barlyas hārcas  
 55 keras. Kiriyaskī bēlas āsgahi urmī sanjgigut hin | dara jōkhārin dara  
 ghoron tang guyā occas: asinim kulbū pīkhtacəs.

A barlyas erpā bar'ā hō mal bardas khanē, āsgahi tangāli jiyā  
 nū ānyā: 'Isin nīk'im ṭhakcar'. Antī ad karēan očcā<sup>2</sup>, oñta ghorō  
 nū argyā ki tanghai ālasin beddāge urkhā. A mokhtäclā khāt gusau  
 īrsyā khanē, īrī khaiķā calkur nū oñtā dōngā kālī bar'i. Ad ā  
 dōngan dharcā kī menjā: 'Enghai kirrnā gütī ennem ra'oi kā'?  
 Dōngā bāca: 'Ra'on gā'. 'Eonnem mal ra'oi hōle, ēn bar'on kī  
 tāng'ēū paikōn dāra basson' bāca. Hārī keiā ki önd bittāgabi  
 pānjkā bhētāngō khakkhrā, abrä nū sauā hāthgahi gotān iri. Alī  
 ā bhētāngon<sup>3</sup> ānyā: 'Enghai kirrnā gütī ennem ra'or kā'?—

<sup>1</sup> *Itai for al tal'das.* Or. Gramm. p. 169, n. 6

<sup>2</sup> *Karēan co'ona*, (of women) to put on a loin-cloth, i.e., a male attire.

<sup>3</sup> In plural sense. These brinjals were marvellous in their having a stone, and moreover a stone twice as long as the whole fruit.

'Ra'om gā'—'Ennem mala ra'or, kirron ki niman kaçkuṛra'a  
caṛ'on'. Idigabí à áli, ekean tanghai álas dērā nanjkaś rāheas,  
asānim kerā dara dērā nanjā.

Bēlas adin hō khōṛ ḫrāge neotā ciocas. Ad kerā. Tāmāsā kho-khanū, álar gorgorā ukkyar khanē, bēlas adin mēt ba'arki mēñjas :  
70 'Anā bhāi, nīn gā rājī rājī kuddai, aṄge urmī addantā anthan  
akhdaī Engan hō tengā'. Khanē ad·bācā : 'Ninghai rājī nū  
šṛskan khanē, ē Lēlāyo, khob haikat mañjkan. Heddentū khārgali  
khaikā calkur nū oxtā ḫongā ikī ; jokk bīṛ-calrkan, önd bittāgahi  
75 bhetāngō khakkhrā, abṛāgahi gotā sauā hāth ra'i' ! Munddh lekh'ā  
hēlas ányas : 'Erāto, haro, isgahi katthan nik'im patt'or' ? Ormar  
la'a helrar : 'Is gā pūru álar lekh à kaṣnakhrdaś'. Antile lēlas  
ányas : 'Ibrā katthan engan éd'ar oī'ā : hole, ēn enghai rājin dara urmī  
80 khurji' ningāge ci'on' bācas. Ennem hārā jītā mañjar ki ormar  
bhetāngon dara ḫongan ḫrāge kālā helrar. Abṛā bhetāngō gusan  
šṛsyar ki ér' ar gā önd bittāgahi bhetāngō dara sauā hāthgahī gotā  
85 Khār gusan kerar : érnar gā khaikā calkur nū onṭā ḫongā kalī  
bar'i. Ante bēlas hārcas keras A áli bēlargahi mablantī tanghai  
álasgahi addon dara urmī sanjgīgutbin dāia jōkhārin hō otthra.  
Abṛā jōkhārin addō nū ladtačā. Kho-khanū tanghai álāsin kuliū-  
piṄhuṇa ḫrāpti h̄res'anā natgyā ki otthra dara ormarin ondra'a  
90 helra. Kirnum kirnum önd addā ukkyar khanē, bārjyas tang-khan  
lau'āge jūtān otthras. Backan ad ányā : 'Ninghai arjāckā manḍin  
önon, hōle gā lau'oi, gacchrkat 'b'edat. Akkū gā, urmī ninghai  
rāheas enghaidium manjki bi'i : nīn okhāse lau'oi' ? Khanē ás mala  
laucaś dara irbārim conha tule ra'a helrar.

—There was a corn dealer who had a son. As the father wanted to marry him, the son said : 'I sha'll marry the girl who will allow me to beat her as often as I like ; one who refuses this, I shan't have her'. So the father sent a match-scout among his friends and acquaintances : but, upon hearing of the beating stipulation, no one agreed to give away his daughter. One girl, however, who was a good deal cleverer than the young man, said when the news reached her : 'I will take him'. Preparations were made quickly and the marriage took place. On their return from the wedding procession, he no sooner sat down than he took off his shoe to beat

his wife. She said : ' Stay ! Later on thou shalt beat me, of course : from the day I will eat rice of thy own earning, do beat me. For the time being, I am living at my parents' expenses '

One day, in the early morning, the young man loaded many bullocks with various goods and, accompanied with drivers, started on a selling and buying tour for a distant country. On reaching a certain spot in that land, what does he see, but a canoe that was plying up and down a dry river bed ! He walked a little further on when, by the roadside, he notices a bush of egg-plants, the ripe fruits of which had the length of one span while their seeds measured three inches ! In great wonder, he betook himself to the village where the king resided and tethered his bullocks.

On the same day the king told off his guards to have a peep round the village. ' See (he said) whether any strangers have come to our place and are halting (for the night) '. The guards went. They see a corn-dealer with plenty of pack-bullocks and bullock-drivers ; the man has a horse and the animal is festooned with silver and gold. On their report the king said : ' Go, I wish to see that man ; invite him '. They went and told the corn-dealer : ' There will be a show to-day (to-night) at the king's, his commands are that every one in the village shall come and witness it ; anyone refusing has to leave the kingdom instantly, says he '. The corn-dealer said : ' Very well, I will go ; if the king has been so kind as to invite me, why shouldn't I ? So, at night, when the show started, there was a good gathering of people at the palace.

The thing over, all present sat down with the king to pay him their court. The king addressing the corn dealer. ' Brother (he said), I have never travelled. I am curious to hear what things may, or may not, be found in other lands. You are a man of traffic ; you know the customs and marvels of all countries : tell us about them '. The corn-dealer said. ' O king, I myself know nothing. Still when crossing into your dominions, I noticed a thing or two very curious '. ' What did you see ? ' the king asked. The corn-dealer answered : ' I saw a canoe moving on the dry sand of a river ; then, a little further this side, I met with egg-fruits

one span in length, the seeds of which measured three inches across'. The king : ' O friends, I say ! did any of you hear of such a thing before? a canoe moving upon dry sand, and one span brinjals having seeds three inches across, who'll believe this ?' All said : ' The man is mad ; how could a canoe move upon dry sand ? and brinjals of one span, how could they contain seeds three inches across ?' The king said to the corn-dealer : ' Brother, if you will show me those marvels I shall give you in exchange my whole kingdom and whatever there is in this palace , I shall sell off my daughters and my own self in slavery unto you. On the other hand, if you fail, I shall get your bullocks and horse, your servants and whatever goods have come with your pack-animals '. The wager was made, and, when the day dawned, all started for that place.

They first repaired to the egg-plants. What do they find ? The brinjals were ripe enough, but had no seeds three inches across : the corn dealer felt ashamed at the sight. They told him : ' Thou hast failed in thy showing ; now come along : where is the canoe moving on dry sand ?' They went to the river : they see the banks full, the waters are noisy ; on their top a canoe moves along. So the corn merchant lost his wager.

The king on reaching home took to himself the stranger's all, goods and servants and horse : the man himself, he sent to the oil works.

As the corn-merchant was never coming back, his wife said to herself : ' Some people have duped him'. So she put on a male apparel, mounted on a pony and started in search of her husband. Upon reaching that enchanted river, she sees a canoe moving on a bed of dry sand. She caught up that canoe and asked : ' Shall thou remain as thou art now till I return ?' The canoe said : ' I shall'.—If thou doest not, said the woman, I shall come and break thee to splinters with an axe, and burn thee'. She went on and met with ripe egg-fruits one span in length : in them she notices seeds three inches in diameter. The woman said to those brinjals : ' Will you remain as you now are till I return ?—' We

shall'.—' If you don't, I shall come back and uproot you to dry up in the sun'. Next the woman went to where her husband had (first) halted, and she made a halt at the same spot.

The king sent an invitation to a show to her also. She went. The spectacle being over, as people sat down to do honour (to the king), the latter, who was taking her for a man, inquired : ' Brother, thou art a traveller and must know the curiosities of every place. Tell us about them'. She said : ' When I crossed over into your dominions, O king, I had a great surprise. At a river near-by, upon the dry sand of its bed, there was a canoe moving up and down. I walked on a little further, and there were brinjals one span long, the seeds of which measured three inches'. Just as before, the king said : ' Well, friends, can anyone of you believe this man's word ? All said : ' He talks like a raving man'. The king then said : ' Show me those things, and I shall give thee my kingdom and all my riches'. So they made a wager, and all sallied forth to see about the brinjals and the canoe. On reaching the former, they indeed see fruits one span in length with seeds three inches across. They go to river, and they do see a canoe plying up and down a bed of dry sand. So the king was worsted. Out of the palace the woman took back her husband's bullocks and goods and servants, and had the animals loaded. She next went to the oil house and snatched her husband out with a good pull, and started for home with all of them.

During the return journey, as they sat down somewhere, the corn merchant took off a shoe to beat his wife<sup>1</sup>. But she said : ' When I shall eat rice of thy own earning, thou shalt beat me : such is our agreement. Now however all that was thine has become mine : how canst thou beat me ? ' So he did not beat her, and they henceforth lived in peace and love.

#### 25.—Jāgiyosgahi Ekterhā. The Sogi's Mandoline.<sup>2</sup>

Irb tuar khaddar bhaya bahin rahnar. Kukkosgahi tangdal ekasti'im aurkā ḫr-münd khess beidarkī ondra'ālagyā : adin tangris

<sup>1</sup> The last touch is as humorous as it was unexpected. It brings back the burden of the story, and ushers in its moral, in a manner most felicitous.

<sup>2</sup> A variant of story n. 21.

5 khaid'o bīrī khāpālagya. Uniul irbārim kheṣ-khaidnā gusān  
rahecar : aulā oṇṭā khākhā kīndā panjkan ondrā dara āgahi kheṣ-  
aṣtākā hedde tiddā ciccā. Ār pettar kī khatrnakhr'a mokkar :  
eulālagyā khanē, adigabi iājiu<sup>1</sup> heddā helrar.

Sattē ṭungrin kaṭṭyar kī ēnar gā önd addā ṭorang nū khirā korhē  
kīndā panjkādim raī : mann mafiyā argyar kī kūl uṛueninghā  
mokkar. Adi khōkhā sannis tangdayyan<sup>2</sup> ānyas : ‘Ammónki laggī,  
10 daī ! Khanē ad, satte aṄḍā khanjan cokkhā kī caugurdi le' dācā ; dāra  
tangrisin oṇṭā dhodhrō nū nuḍḍā-kī, ekātarā amm kharkhyā attram  
kālā helrā. Pahē, adigabi malko bīrī, oṇṭā darghā bandra ā addānum  
ju nmā kī ā khaddāsin carryā piṭyā, dara capṭan aśānim ambyā kī  
kerā. Tangdaīge, kirro bīrī, aśgahi oṇṭe cambi bō malā khakkhrā.  
15 Khokhānū ort jūgiyas ā capṭan biddyas dara ektarhā adya : idin  
assnum assnum tembā helras.

Aukoi cīkhnuṇ olīkhnuṇ ting paṭṭā kirralagyā, abīrī rit  
bēl-kukkos adin īryas kīērnānum noghārkas rahcas. Ās adin bā-as :  
‘Gucai, enghai mahal nū ra'oī’. Pahē ad ānakirtācā : ‘Bēgar punā  
20 kicri dara bēgar sindri nū ekāse kaon ?’ Khanē kicri dara isung  
sindrin ondrar, dara irbārim negcār lekhā beñjrar.

Undul ā jūgiyas tembnūm tembnūm bēlasgabi mahal kerās dara  
bālī nū ukkyas ki assā pāṛā helras :

Pānī āne gele, didī, rājā rānī bhele :  
Timkī-tikir bandrā, didī, cīr khālāī !

30 Bīrī, ennē pāṛnan menarkī, urkhā, yād nanjā dara bujhur bujhur  
cīkhā helrā Antile ad ā ektarban jūgiyastī khindiyā kī pāṭkācā :  
khanē ulantim adigabi ebsrkā ṭangris jhakāmakā urkha ! Ad āśin  
kheōcā conkbā helrā. Ās adi guyā rahcas, dara bēlas ā-ge rājī nū  
pēskā ciccās.

—There were two orphans, brother and sister. (Every day) the  
sister would scrape together, from where she could, two or three  
measures of paddy : this, as it was put to dry, her little brother used

<sup>1</sup> See Or. Gramm. p. 168, b.

<sup>2</sup> See Or. Dict. dat.

to watch over. One day both stood close to this drying spot, when a crow brought a ripe date and dropped it where the corn was spread out. They picked it up and shared it: as it proved delicious, they set about discovering the land from which it came.

After crossing many hills and hillocks, at one place in a forest, they see a large number of dates quite ripe; they climb upon the trees and eat to their heart's content. The little man then said: 'I am thirsty, sister'. She plucked some cupfuls of dates which she hurled about (to the four points of the compass): then secreting her little brother in the hollow of a tree, she started in the direction whence a murmur of running water (had caught her ear). But, while she was away, a band of monkeys collected upon that very spot; they tore the child to pieces, leaving only his skin behind. The girl on her return could find no trace of him. Later on a jogi found that skin and made of it the covering of a mandoline, upon which he used to play while begging.

The girl in great distress was returning to her village when a young prince saw her and was enraptured at the sight. He said: 'Come along, thou shalt stay in my palace'. But she answered: 'How can I go without new clothes or otherwise than as thy wedded wife?' So garments and vermillion were brought, and they were married according to rites.

One day the jogi, in his begging round, went to the palace and seated at the door, started playing and singing :

'Thou went to fetch water, sister, and becomest a raja's queen;  
Monkeys big and small, sister, tore (me) to pieces.'

The queen, on hearing this song, came out and became thoughtful; then gradually realizing (the truth), burst into tears. She bought the mandoline from the jogi and smashed it: out there issued her lost brother, all blazing with light! She embraced and kissed him. He remained with her, and the king gave him a command in his dominions.

#### 26.—*Arangbarang Garbarana. A Comedy of Errors.*

Birbal nāmē ort ālas rahcas, āsgahi enne bān raboś, ekabīnā as alkhdas, khānē cep possālagyā. Ond cān as ikla'ām hō mala alkhyas;

attī à cān ekbāgali mal manjā. Aejn alkhta'äge à rajintā bēlas  
an'āman'ā khēr ḍttācas : malam bancā khanē, aśin bēlkhantī otthras  
5 ciccas.

Khōb ükhyā khanē, Birbals, önd addā optā math rāhcā, Sean dērā  
nanjas : önd kōrā nū cūtyas. Uṛung manjā, ort kusārī-bisus  
pēthentī kirralagyas ās, à mathnum ḍ̄syas, dara às hō optā kōrā nū  
cūtyas. Gahri gahri irb timbū ălar, andhrā andhrī, barcar, dara  
10 asānim önd kōrā nū khandra'ar kerar. Munjā nū ort ălas tanghai  
gadhan beddnum beddnum dāhrenti bācas : às hō optā kōrā nū ukkyes.  
Ennem a mathgabi cāryō kōrānum dāhre-ikur rāhcār : adin tām nē  
hō balnar ; ormar oṛgnar, ēnim ṭhaukā ra'adan.

Adbā-idhī mākhā bīrī, andbras tanghai qhīban gann'nā helras : adin  
15 bagge khakkharkī khud'ū khud'ū alkhdas. Āsgahi paccō menjā : ' Bēsim  
laggi, pacgī ? ' Às ānyas : ' È paccō, tīnō tirlök itthri'i ! ' ! Āgenem  
gadhā-biddus ejras dara bācas : ' Tīnō tirlök itthri'i hole, ērā to enghai  
gadhā ekātārā ra' ! ' Enne kachakhrnan menjā ki, andhrī rittā elonum  
andbrasgahi mūhī nū tanghai soṭtan haṇḍras'ā helrā ; andhras khisār-  
20 num ' natgai, paccō, natgai ' bācas. Abīrim kusārī-bisus ejras dara  
bācas : ' Ne harō, ne harō ! Enghai kusārin nē hō ambke natgā ;  
urmi ganackā ganackā ra' ! '

Ibrā urwī gaṛbaṛarnan Birbals menālagyas dara ijga'ā ijga'ā alkha  
helras, alkhnātī litliṭā manjas. Āgenem ajgut possā. Bijjyā khanē, ar  
25 ormar tangā tangā katthan tingyar, ekāse ekāse nū ēn engan oṭkhā<sup>1</sup>  
ba'arkī isan barckan dara tangā kōrā nū cūtkan. Birbals hō tanghain  
tingyas. ' Mal alkhnāge engan bēlas otthras ciccas ; às engan  
alkhta'äge an'āman'ā temāsā hō nantācas : annuhō malam alkhan...  
Pahē, harō, innā nīn gā engan alkhtäckar '.

—There was a man named Birbal who possessed the uncanny power of bringing down rain whenever he laughed. On a certain year he never laughed once, and that year there was no rainy season. The king of the land had all manner of stage tricks performed to unbend him ; as they did not succeed, he banished the man from his dominions.

<sup>1</sup> Lit. three worlds, heaven, earth and the infernal regions. Said proverbially, much as we refer to 'the third heaven'.

<sup>2</sup> See Dict. oṭkhā.

In the dark of night Birbal stopped at a place where there was a sarai : he laid down in one of its corners. A little while later, a sugarcane merchant, returning from market, arrived at the same sarai, and he likewise stretched himself in a corner. In course of time two mendicants, a blind man and a blind woman, came in, and fell asleep in a (third) corner. Finally a man in search of his donkey turned up from the roads : he in turn squatted down in the (fourth) corner. So, in the four angles of that sarai, there were travellers now: none of them knew of the fact ; everyone thought that just he himself was there.

About midnight time, the blind man took to counting up his money : and finding it a large amount, he chuckled to himself. His wife asked : 'Art thou pleased, old man ?' 'Wife' he said, 'the three worlds lie open before my eyes'. At this moment the man in search of a donkey awoke and said : " If the three worlds are visible to thee, just look where my donkey can be". Hearing somebody talk, the blind woman, in sudden fright, poked her stick into the blind man's face ; he, in anger : 'Off with that cane, wife' (he) said, 'off with it'. Thereupon the sugarcane merchant awoke and said 'Who's there ? who's there ? Let none of you have a pull at my canes, they are all counted'.

Birbal was overhearing all this rigmarole conversation and burst into a laugh : he laughed till his sides ached. Instantly there came a heavy downpour. When day dawned, all these people related their stories (to one another); how each, thinking himself alone had come there and got asleep in his own corner. Birbal also told his story. 'My king (he said) had banished me for not laughing ; he had all sort of comic shows got up to make me laugh : yet I never did... But to-day you fellows have made me laugh, indeed'.

### 27.—*Sundā nənə Kukkōs. The Young Hunter.*

Ort urbasgahi kharā baggē addō mekkhō gūpī rabcā : khapāge ort kukkanis jōkh uikas ralcas : Is ullā ullā ṭorāng tarā mentā á ho'ālagyas. Undul ontā tetengan bajhabācas ; dara piṭā biddyas āganem, tetengā bācā : 'Engan ambā : ēn ning gusan jōkh raon'. Kukkos menjas : 'Idi, bhusndī, nīn endr nalakh nanś ongoi ? Tetengā bācā : 'ninghai addon khāpon'. Khanē ás malā piṭyās.

Nannā ullā onghon addon ṭorāng tarā occas ; tetengā hō ās gane kerā. As optā khoppā nū kaprkas rāhcās dara ērā helras tetengā addon ekāse khāpō. Ad optā sakhā mann nū argyā kī attrā ittrā ērā kuddi : addō gā menā laki' rā'i. Āganem optā lakyā ṭorāngti urkhā dara addōgut̄thīn dhar'gē haṣbaṛambāokī kuddi. Tetengā mīkhyā : 'Enghai addon endrge elgta'ādai, hō mutā ? Akkun, kerkan' bōle, kukkan khottōn ' Lakryā, kīr īryā dara, attrā ittra kuddi, munjā nū ba'i : 'Nē hō mal ethrnar dara', nē engan mīkhi? Khōkhānū tetengān thaukam īryā khanē : 'Ādim engan mīkhi' bācā ; 'adīn elcon ?' kī addōgut̄thīn onghon haṣbaṛambāā helrā. Tetengā bācā : 'Endr hō, mūtā, ankan malā mendai ? akkun ettdan, akkūnim piṭā khaceun'. Lakryā adin takṭakī īryā dara bācā : 'Barā to, ettā : enghai optā pallge hō' malā khakkhro'oi' ! Tetengā manngahi gaṛkha gūtī ittyā datā ijjā. Lakryā adi tarā angliki bar'i āganem, ad adigahi bañnum degoa. Lakryā 'cab'on' bācā. Pabē cab'a pollā : tetengā kūl tarā bong kurckī rāhcā dara pottāgut̄thīn parme helrā. Lakryā upbṛār'a kī müyan nīrgirkī kuddā helrā. Idin īryas-kī a kukkos ajgut alkhyas. Lakryā asin īryā dara ānyā : 'Engan bacchāba'a kō ! ninghai jōkhāsin manāba'a : eō mākgut̄thīn beddoi, ēn ađgut̄thīn niogāge piṭon kī ondro'on'. Khanē kukkos bācas : 'Angla'ai ! Ad anglā : āganem tetengā baī tartī bongkī urkhā dara mannnū onghon argyā.

Aulantim lakryā a kukkosge ullā ullā optā optā māk piṭā piṭā undri'i ci'i. Ålar, abrā urmī mākgut̄thīn ērā ērā, ajgut manā helrar, Is ekesti innelā ennē māk piṭdas.<sup>4</sup> Pabē kukkos lakṛāgahi piṭnā ci'inan malā tengdas, backan āndas : 'Khāpnā tarā khakkhrā ; nē eng khatri piṭor ?' Māni mānim lakryā asin ānkā rāhcā : 'Ninghai tetengāgahi katthan nē gusan hō ambke tengā ; makhlē engan lajjāba'u, kī ålar b.i'or sannikunē tetengā kōhā lakṛān ekāse piṭā ongā ? Iklā'am nik'im gusan tengoi, åulam ēn ningānim piṭon kī mökhon. En sagarkhane sarkha'a kālon'.

<sup>1</sup> Perfect tense with the force of an anticipated Future.

<sup>2</sup> *dara* is used here as a postconjunction and means 'since'. Or. Gramm. p. 268.!

<sup>3</sup> Thou wilt not tally with even one tooth of mine.

<sup>4</sup> Pregnant construction : absence (in this that) &c. bullet?

Undul erpā nū à kukkos, tētengā dara lakṣan jiye nū bujhur  
 bujhur, ri'tā ajgut alkha helras Nannar menjar : ' I ahṛāmōkhū<sup>40</sup>  
 endrā alkhdes' ? Ås ändas : ' Nimhai katthāgutthinim gā menā  
 menā alkhdan' . Dara qhēr gahṛī honnem alkhnum alkhnum ra'as...  
 Munjā nū bācar : ' Tēngā se, hō ; endran abirintim<sup>1</sup> ijga'ā ijga'ā  
 alkhda' ? Ås änyas : ' Enghai alkhnan tengon hōle, innam enghai  
 jiye kālō' . År bācar : ' Nē ningan endr nanō ? kā endrā mōkhō ?<sup>45</sup>  
 Tēngā : ningan gā em kūl ulā nuddkam ra'om' . Khanē ås bācas :  
 ' Enghai tētengā optā kōhā lakṣan pitālagyā ?<sup>2</sup> : idānim alkhdan' .  
 År menjar : ' Idigem mal tengdai ? Ås bācas : ' Tengoi hōle, piton  
 kī mōkhon ' ba'i lakṣā : aöge malā tengälakkan' . År ånakirtacar :  
 ' Ningan majhī nū innā kīl'om, dara balin ūd'om, dara adhā jōh'om :<sup>50</sup>  
 nē isun kör'ō ? Lakṣā gā mākhā mākhā collā tarā sarkha'ā  
 kālēlagyā . Tingyas, äulā thaukam menjā ki kadrārā.

Aukā lekh'ā, ålar å kukkōsin kheti nū kidar dara tam tīns debbā  
 kīyyā hō cūtyar. Adhā mākhabiri, ormar khandrar khanē, lakṣā bārcā  
 dara, ormārin alghem kūti nanarkī, kukkōsin kheti-bāri cōdā kī  
 kumiyā kī bongā kerā. Jokk geochā occā khanē, ås thaukam  
 ejras. Mundh gā ås, akkhas-kī, khob illeyas ; khōkhānū jiyan  
 dīhiñ nanjas dara ji'ā jiya'ā ånā helras . ' mōkhō tā mōkhō : em tan  
 tamku sun'on kī mōkhon ' . Cunnā otthro'ō bīrī, cunauṭī kharkhyā...  
 Lakṣā bācā : ' Endran kharkhdai ? akkū eksan bongoi ? ambke  
 60 tengā bāckan ; pahē tingkai ! Kukkos änyas : ' Endran  
 kharkho'on ? äulanta tētengādiun ra'i ! Lakṣā ajgut illeyā dara  
 okkrā kī-änyā : ' Ra'a bhāi, ambke otthra'ā, ambke otthra'ā ; engan  
 jokk geochā bongā ci'ā ' ... Khanē ås astlem erpa kirryas, dara ormar  
 åsgahi bacchrkā nū ajgut manjar.

—A large owner of cattle had it tended by a servant boy who took  
 the herd every day out to the forest for grazing. One day, this boy  
 caught a lizard. As he wanted to kill it, the lizard said . ' Let  
 me go. I shall stay with thee as a servant'. The boy asked :  
 ' Thou, insignificant creature, what work shalt thou be able to do ?

<sup>1</sup> Abirintim. See above p. No. 1. 22.

<sup>2</sup> Pitālagyā is an imperfect de conatu : " he nearly killed. See another instance  
 p. 108, l. 26.

The lizard said : ' I shall look after thy cattle.' So the boy did not kill it.

On the next day he again took the cattle to the forest ; the lizard went with him. The boy secreted himself behind a bush and began to watch how a lizard can look after cows : (he saw) it run up an oak-tree, and move about to have a peep here and a peep there ; the cattle sure enough was busy grazing. Thereupon a tiger came out of (the depths of) the forest ; he runs to and fro, scattering the cattle in a panic, that he may catch (one of the animals). The lizard shouted : ' Why doest thou frighten my cows, thou ear-cropped ? in a moment, if I come (down), I shall smash thy head ! ' The tiger, turning round, looks everywhere, comes and goes, and finally says : ' No one is to be seen ; who can be shouting at me ? ' The next moment, on catching sight of the lizard . ' It's she, he said, who calls ! shall I be afraid of her ? ' and he once more began to stampede the herd. The lizard said : ' Doesn't thou hear my words, ear-cropped ? here I am coming down, this very moment I'll kill thee outright '. The tiger scanned her and replied : ' Do come down, I shall swallow thee at one gulp'. The lizard descended as low as the foot of the tree and stood there. As the tiger was approaching ; mouth open, she jumped into it. ' I crush thee ', thought the tiger. But he could not : the lizard had gone at a run down into the belly and was gnawing at the bowels. The tiger was thrown into convulsions, turned on all sides wiping his mouth against the ground. The boy burst laughed at the sight mightily. The tiger noticing him said : ' Save me, o boy ! call back (lit. forbid) thy servant : for thee I shall kill as many deer as thou desirest, and bring them to thee'. So the boy ordered : ' Open thy mouth ! ' The tiger did so : instantly the lizard ran out, and climbed up the tree again.

Henceforth the tiger killed one deer every day and carried it to the boy. People, seeing all those deer, were wondering whence they came from. The boy however does not mention that they were killed by the tiger ; he merely says : ' They were got where I tend the cattle ; who would kill them for me ? ' The truth was that the tiger had told him : ' Do not relate the story of thy lizard to anybody :

else, thou wilt put me to shame, people not understanding that a tiny lizard could kill a huge tiger. If thou ever relatest the story to anyone, I shall kill and devour thee. I shall go and keep watch on thee (about this matter)'.

One day at home the boy, on recollecting lizard and tiger, suddenly burst into a laughter. The other (servants) asked : ' What does the scoundrel laugh at ? ' He said : ' Well, I laugh at what you say'. And he goes on laughing and laughing quite a long while... At last, they said : ' Do tell (us), boy ; what hast thou been roaring at all this time ? ' He said : ' If I say why I laugh, it's all over with me this very day'.—' Who' they asked, 'will do harm to thee ? who will eat thee up ? Speak ; we shall hide thee in our bosoms'.—' My lizard nearly killed a big tiger ', he said ; ' that's all I am laughing for.'—' And thou makest a secret of such a thing ? ' they asked.—' The tiger (he replied) says that, in case I talk, he'll kill and devour me : so I did not (like to) explain'. They retorted : ' To-night (*lit. to-day*) we shall place thy cot in the midst of us and make the door fast ; one half of us shall sit up ; who could enter here ? ' The tiger however came every night and remained on the spy towards the back of the house. On the day the boy talked, the tiger heard him alright and became indignant.

Those men put the boy to sleep on a cot, as they had said, and they themselves lay down on his right and left, and even underneath him. At midnight, when all were asleep, the tiger came and, gently pushing aside the others, he lifted up the boy together with the cot, threw up (the whole thing) on his head and ran off. He had gone some distance when, accidentally, the boy awoke. True, at first, on becoming conscious, he was greatly frightened. Soon (however) he hardened his soul, and he thought: ' If I am devoured, be it so : I am going to crush and have some baccy'. As he was taking lime, the metal box gave a chink. The tiger said : ' What noise art thou making ? Whither to fly this time ? I had told you not to talk, and thou hast talked'. The boy replied : ' I am making no noise ; it's (only) that lizard of the other day'. The tiger took great alarm ; he stopped and said : ' Stay, friend, don't take it out, don't take it out ! give me a fair start of (that beast), ... Then the boy quietly returned home and everyone there wondered at his escape.

28.—*Cigālō Endra Khall-ukrī mal Nānī. Why Jackals are no Farmers.*

Er-thaur Cigālō rahet. Mukkā-Cigālō tanghai alasin anyā : 'Anā paogi, akkū gā kōrem beddat mökhdat, pahē khaddar manor hōle, ekāse pōs'ot? Kalā : mahtos gusan bēskunā ghaṭi-ra'adā khallan gacchre'.

5 Mēt-cigālō kerā, mahtōsin ollālagyā dara anyā : 'Gōr laggī', dadā'. Mahtos bācas : 'Bhaiyā, kōrem ra'ake. Iunā gā endr barckai? Sannisgahi erpā tarā urmī kōrem ra'i'? Cigālō anyā : 'Dadā, jiyāge kōrem ra'adam. Pahē ning bāynāligahi ullā ḫṛski ra'i; ađge ba'i : Khaddar manor hōle, ekāse jōs'ot? Dadas 10 gusan kalā, jok'om gadđi-ābo<sup>1</sup> khallan gacchra'. Idigem barckan ra'adan'. Mahtos anyas. 'Bhaiyā, I galī ekā khallan ci'on? Ra'a : ningribagar gane bujhurnakhra'ā ci'a. Kalā, nēlbeñjā gūti<sup>2</sup> barke.' Cigālō erpā kirryā; mūud ullā manjā khanē, aur onghon barcā dara menjā : 'Okhō dadā, khaddar ci'äge bācar? Mahtos 15 anyas : 'Anā ko, mödhrkan, Nelā barke'.

Nannā ullā mahtos naib kōhā kōhā allāgut̄hin erpā ulā occas dara kicriti jhapcas ciccas. Cigālō onghon barcā dara menjā belra : 'Khaddar dara nārgō zulanta katthāgabīn endr bācar, dada'?—'Hifī barā, kō; innā menjkan ra'adan'. Cigālō hedde barcā dara ukkyā. Āganem mahtos 'Dekh rē, Cadrā, Bhaūrā, Tilkā, Lodhā' bācas ki kicrin calkhas ciccas. Abṛā allā khed'a khed'a belrā...Cigālō umbla erkhā pītā chernum bongā. Bacchrā ki manḍā nū kōrā.

Mukkā-Cigālō menjā : 'Endr manjā hō? endr manjā?' Mēt-Cigālō ānakirtācā : 'Kalai, bhusṇḍī! ninghai bai gā candō lekb'a biloi!' Ii engan khall gacohra'ā tayi. enghai jiya kālālagya....Khallan nē'edan khanē allan ondras ki eng mafiyā

(<sup>1</sup>) *Gāfi*, artificial incline in rice-fields *Gāfi-ra'adā* is an adjectival expression, lit. (in which) there-is-a-slope.

(<sup>2</sup>) A common salutation to superiors. Lit. (your) leg is being pressed (between my hands).

(<sup>3</sup>) See Dict. under—ābo.

(<sup>4</sup>) *Gāfi* is here an adverb and means 'exactly', 'without fail'. Compare with : Khār alkhā gāfi cō'ot, we'll get up at cockerow sharp.

(<sup>5</sup>) Thy face shines like the moon, i.e. thou lookest innocent enough.

lilyācas'! Ad ānya : 'E ho paogi, nō akh'a kera? Eka'āsem jiya bacchrā. Asan ambke kirrā. Khaddarin eka'āsem ' pō's'ot'.

—There were two jackals. Jackal the wife said to her husband . ' I say, husband, at present we do find enough to live upon ; but when we have children, how shall we feed them ? Go to the mahto and rent from him a field with a (gentle) slope '.

Jackal the husband went to the mahto, and saluting him said : 'Embracing thy feet, my big brother'. The mahto said : ' Little brother, keep in good health. And what is thy errand to-day ? Is all well in my cadet's home ?' The jackal replied . ' With regard to health we are all right. But thy sister-in-law's term is near : so, says she (t. me), when we have children, how shall we feed them ? Go to thy elder brother and rent from him a field with a gentle slope. That is what I have come for'. The mahto said : ' Little brother, at this time of the year what field can I give ? Wait though : let me talk the matter over with my sons (lit. thy small brothers). Go, thou shalt come back on the day after to-morrow'. The jackal went home. Three days later, he came back and asked : ' Well, my big brother, did the children opine for the gift ?' The mahto said : ' I say, boy, I have forgotten (that business). Please come to-morrow'.

On the morrow the mahto took inside his house four huge dogs and secreted them behind a piece of cloth. The jackal came once more and inquired : ' My big brother, what did the children and my sister-in-law say about the other day's proposal ?' ' Come near, boy ; to-day I have consulted with them'. The jackal approached and sat down. Instantly the mahto threw the cloth screen open, shouting : ' At him Chaura, Bhaura, Tilka, Lodha !' The dogs to give chase. Away fled the jackal with loose bowels, and weak bladder and foul winds. But he escaped and got into his hole.

Jackal the wife inquired : ' What is up, man, what is up ?' Jackal the husband retorted : ' Get away, thou little gnat ! a fine adviser thou art This (creature) sends me to rent a<sup>1</sup> field, and (as a consequence) I nearly lost my life ; when I apply for a field, the

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<sup>1</sup> By hook or by crook, lit. somehow.

mahto sete doys at me'! She replied : ' Well, husband, wh.  
was going to foresee this? Life is safe after all. Do not go back  
there. We shall bring up our children as we can'.

29.—*Lürkī dara Calkī. Curry-roller and Broom.*

Ort bēasgahi sattējan bīfir rahoar. Argahi majhi nū nēkāge  
hō khaddar mal rahjar : kho khānū sannige osrā khaddar manjar,  
kukkō dara kukoi. Iklā ad nibbyā āulam abrā nannā bīfir  
dāhētī irib khaddārin kumbhargaddī nū hil̄yār, dara ārḡ hi khatī nū  
5 oñtā lürhin dara calkin kīdar ciccar ; khanē bēlāsin tingyar :  
' Idigā, khadd calkī dara lürhī ra'i!' As gā jiya-mal-nunjnā alas  
mala rahcas, pahē khisāras, dara ā saunī bīpin malbēs nanā helras,  
ekattī ad keccā kerā. Adigahi khaddārin gā kumbhras ara pacō  
10 tangkhai occur dara pos'a heliar.  
Jokk pardyar khanē, kumbhras ā kukko ge kankgabi ghōron  
dara kukoi-khaddge kankgabi oṛā khindyas kī ciccas. Abrā gandā  
bēl-mukkar pokhārī nū em'alagyār khanē, ā khaddar hō pokhārī  
teram bēcalagyār. Kukkos āndas : ' Enghai ghōrō, amm önai'!  
Kukoi ānī : ' Enghai kerkeṭā-khadā<sup>1</sup>. amm önai'! Bēl-  
15 mukkar ānnar : ' Endr kank-ghōrō amm önō? Kā kerkeṭā-  
khadā amm önō?' Ar ānyar : ' Endr āler lürbī kā oskī  
khadd pāknai?' Abrā bīfir bujhār ir ga māniōi abrā khaddārim  
talnar ; bēlas akh'os gā... Aōge ar tām tām salhā nañjār. Amm  
20 manđin ambyar ciccar, dara bēlāsin ānyar : ' Hū khaddargahi  
khēsō khappom, kōrā manom'. Bēlas kōllain mañjas, pahē kīrin  
mala manābācas.

Kumbhras ā khattā khaddargahi mēdan pokhārī piñdī nū  
manđyas ; khanē ayyantim oñtā laṛing urkhā dāraulē pardyā :  
adigabi pūl̄erāge khō' dār rahcā Bēl-mukkar ibran mējhra'āge  
25 sibākhārār dār tokkhāge kerār : khanē gā astikā, tākē nū, oñtā  
dañdī mendrā :

Pūp, dolō dolō manai ;  
Mudairtī bongai bacchra'ai.

<sup>1</sup> A bird resembling a big sparrow.

Ar aṣsam pollar. Khōkhānū bēlas hō barcas-dara emcas ki  
 50 lether ukkyas<sup>1</sup>: abīrī as hō abṛā pūpan Iryas dara tokkhāge  
 tayas. Khanē onghon oxtā dandī mendra :

Pūp, kukkan leokh'ai ci'ai;

Bēlastī ambai elcāi.

Ennē ba'anum, a irib khaddar pindintī urkhar : as gā tambas-  
 55 gahi tīnā, dara ad debbā khosgā nū ujjā-manjar-kī ukkyar. Bēlas  
 bujbras ibṛā engdābagārim talnar. Cikhā helras dara abṛā gandā  
 mukkarin pittācas.

—A king had seven wives. All were childless; at length (however) the youngest bore twins, a boy and a girl. On the very day she was delivered, the other queens out of spite exposed the two babies in a potter's pit, and placed a curry-roller and a broom in their cradles; then they said to the king: 'There! 's (only) a broom and a curry-roller!' The king was not a heartless man, but he got angry; and he began to ill-treat the young queen, so much that she died. As to the children the potter and his old wife took them and brought them up.

When they had grown up somewhat, the potter bought a wooden horse for the little boy and a wooden bird for the little girl. As the wicked queens were bathing in the tank, these children were at play upon its banks. Says the boy: 'I have a drink, my horse'. Says the girl: 'My young sparrow, have a drink'. Say the queens: 'Does a wooden horse, or a wooden sparrow drink water?' The children reply: 'Do women bring forth young brooms or young curry-rollers?' The queens gathered that these were the (king's) very children, that he would know of this...So they held a consultation. They ceased to take food and said to the king: 'If we could drink the blood of yonder children, we would be cured'. The king felt sad, but he did not forbid them.

The potter buried the poor children in the tank's embankment; from the spots there issued a creeper which grew strong and bore magnificent flowers. These the queens coveted to put in (their

(1) other okhnā, to sit with the legs crossed Indian fashion as the Budha or as tailors.

hair and dresses), and went to pluck them. At this moment, gentle tune was heard in the wind :

Swing off, swing off, o flowers ;  
 Avoid the touch of the fiends.

They just failed to reach the flowers. Later on the king too came, and after bathing sat down and crossed his legs. He then likewise noticed the flowers and sent someone to pluck them. Once more a tune was heard :

Do bend your heads, o flowers ;  
 Have no fear of the king.

And, saying so, the two children came out of the tank's embankment : and, (well) alive, they seated themselves, he on his father's right thigh, and she on the left one. The king understood that these were his children. He began to sob and put those wicked women to death.

### 30.—*Mandar Akh'u Urbasi. The Lady-doctor.*<sup>1</sup>

Ort erpantā urbasgahi sattē khaddar rahcar : ormārin biñjyas. Kōhā kherogahi khekkhā nū bangī<sup>2</sup> rāhcā : adigahī mafjikāti örmār önnā mōkhnā arja'ālagyar. Pahē pacgis ullā ullā unkhalagyas : ās manḍī hō önā pollalagyas, annem sagarkhanē arkhī jharā nū mulkhkas ra'ālagyas. Undul oṛtā bambhnas barcas ; ṭunkī nū deotan dharcas-kī tembalagyas. Pacgis āsin ānyas : 'Engeskherō engāge amm manḍī malā khaṭī ; nīn gā endr ba'adai'? Bambhnas jokk'em deōrāi nanarkī bācas : 'Ninghai kōhā kheron otthra'ar ei'a : ad bisābī ra'i'. Pacgis ormā khaddarin oktācas, bambhnasgahi ākan tingyas ; ar bācar : 'Otthra'ā sē'.

Kōhas tanghai ālin khōb cōnhā nanālagyas. Ās adin ānyas : 'Eōndā hō'äge ungdī,<sup>3</sup> sōnda qhibā khess tīkhil ho'ai'. Ad önd baugī qhibā bākyā, mañyā īrkō abdā tīkhil sajja, dara erpantī urkhā ; adigahi tangālas dahrē ēd'a naihar kālā helras. hānum kānum dhērim gecchā kerar. Chindra'ā polnāti ukkyar. Munddh ad āsgabi

<sup>1</sup> From a literary point of view this is perhaps the best story of the book.

<sup>2</sup> See Dict. *bangī*, 3.

<sup>3</sup> From *ongnā* ; likewise, lower down (I. 24 and I. 25), *Murpi* and *puciyā* are of *Moropnā* and *poccnā*. See Gramm. p.11, n. 23,b.

pēn īryā ; khōkhānū, kōgā helrā khanē, aśgahi tolongan kajiyā-kī cūtyā. Ad khandra'ar kerā khanē, as jūrontā kantotī tolongan mūcyas : astile gucohras dara erpā kirryas. Ad ejjrā, abirī gā ēra ērā cikhā helrā.

- 20 Ad jokk hārī kerā, annum bīrī puttyā. Anti, oñtā patrā hedde oñtā kōhā unannā īryā kī asan cūtage kerā. Ā mann nū òrā-khākhā cūtālagyā. Adhā mākhā manjā khanē, òrā ejjrā kī tengrnakhra'ā helrā : 'Ekātarā beddā mōkhā cōrō kerkar' ?—'Uttar rājī nū oñtā paddā ra'i, ayyantā bēlasge maldau laggī : aśgahi khebdā khurpi.  
 25 Khebdā nū poegō puccyā : abrān urkbī khanē, pet pet mokkham'. —'Ekāse kōrē mano aśgahi khādī ?—Nid'īm namhai pīkan hō'or kī aśgabi khebdā nū saj'or, hōle gā kōrē manō'. I urmī kaenakhrnan à alī meñjā. Cōcā kī jokk khakhā-guhārin sōrā nū tīpcā dara baugī ulā bākyā, dara à paddā tarā kālā helrā. Ā paddantā pokhārī nū ek'am alār em'alagyār ; ar tām tām kaenakhra'ālagyar, namhai bēlas iunā khē'os kā ujjos<sup>1</sup>. Idin meñjā-kī, ad bācā : 'Bēlasgahī endr rōgē' ?  
Khanē ār tingyar. 'Āu paccō, bācar, endr' nālakli nañdī ? baugī nū endrā ra'i' ? Ad bācā : 'Bicci-mandar'. Ār snyar : 'Paccō, mandar akhdī ; gucā, eng belāsin ērai'. Khanē ād kerā dara bēlas īriyā.  
 30 Pocgon otthrā kī à guhārin kas'arki khebdā nū tap'ā nanjā. Khanē urmī khorop khēs khayyā. Ond birī nū bēlas oōcas kī mandī mokkhas öndas. A paccon 'baid-ayang' bācas-kī, adige erpan, kioria, onnā mōkhnan urmin ci'ā helras.

- Agalim tāngsasrus khōb kīrā manjas. Lettē mandī<sup>2</sup>, arkhā-cēkhel hō malā khakkhrā khanē, as dara khaddar khakhndārkar mōkhā ñnā heirar Urmī munjra khanē, sattō bhair sangē sangē kank hō'arki bisā kālālagyar : oñtā dhibā, dhibā-ēr trū bisālagyar. Undui ennē manjā kōhas à aligahi cālī nū<sup>3</sup> ondras. Ad asin lakhei, aśgahi kankatā khindyā 'dara meñjā : 'Anā pacgi, kohndā mōkhoi ?—'Cī, ayang' bācas. Ad kohndā-dhibuāgahi kīyyā mūcyā-dara, oñtā mōhar khirryā-kī<sup>4</sup>, uttā dara cicca. Nannā ullā, onghon

<sup>1</sup> Will pass the day'. <sup>2</sup> Cooked rice in which a little *mzreac* flour has been mixed. It is the meal of poor people. The reddish appearance of the mixture justifies its name, (*lit.* pyrite rice). <sup>3</sup> Cālī, the three or four feet of open ground immediately in front of a house.

<sup>4</sup> Khirryā, from khendā, kherryā, from kherrā.

kank ondras khanē, Ad meñjā : 'Ana hō nginghai alī ra'i?' As bācas : 'Nin mal kadrār'oi hōle, ēn tengon'. Ad bācā : 'Tengā, mudhū'. As anyes : 'Ninim gā taldī'!.

50      Abirim ad isung dara bālkā dara kicri dara amm otthrā kī tangalasin khajiyā; anti emtacā dara manḍi cicā. Hēlas gusan bāl tayā : Enghai alas barcas. Khanē bēlas monjrā ci'äge keras Asin urmi kōrē gandan meñjas<sup>1</sup> kī irbārin bācas : 'Nim ayangbang ta'dar, ēm khaddam. Embai nanjkan<sup>2</sup> ônā ra'ake'. Anti 55 a alas tangyān bhāirin, tambāsin hō, ondras; dera ar öimar, mundhitā lekh's, s aligahi bangiti kōrem ujjyar ukkyar.

—A family man had seven sons : he married them all. The elder son's wife (*lit.* the elder d.-in-law) had a lucky hand : owing to this circumstance all (the members of the household) earned their living. But the old man was drunk every day : he had no appetite even for rice, so constantly was he buried in his cups. One day a brahmin turned up ; he used to beg carrying a deity in a small basket. The old man said to him : 'My daughter-in-law does not cook rice or anything for me ; what do you say to that?' After some incantations the mendicant said : 'Send away thy elder daughter-in-law : she is a witch'. The old man held a family council, and reported the brahmin's advice. They said : 'So expel her'.

The eldest son loved his wife dearly. He told her : Take with thee as much money and paddy and rice as thou art able to carry'. She put some money in a basket, and, on the top, one measure of unbleached rice, and left the house ; her husband went out with her in the direction of her parents' house, to show her the way. This walk took them quite a long way off. Then, unable to part with each other, they sat down. She first cleaned his hair ; and next, as she felt drowsy, she lay down upon the end of his loincloth. When she fell asleep he, with his chignon-knife, cut the cloth, then withdrew and returned home. As she awoke, seeing (what had happened), she had a good cry.

<sup>1</sup> Lit. he questioned him about joys and sorrows, he made him all sorts of kind questions.

<sup>2</sup> One of the meanings of *nanjkan* is 'to cook'. Embai *nanjkan*, our own cooking.

She walked on for some distance, when the sun went down. Noticing one lofty tree near a coppice-wood, she retired (below it) for her night rest. There were crows at roost upon that tree. About midnight these birds awoke and began to chatter. 'Where did you go to feed yesterday?'—'There is to the north a village, whose king is ill : his ears are festering. A number of worms have formed in them : whenever one of these showed, we had a peck at it'.—'How can that sore get healed?'—'Should one lay a little of our dung in the ears, they would be cured surely'. The woman was overhearing all this conversation. She got up, dropped a little crow-dung into a leaf-sachet which she put into her basket, and she turned her steps towards that village. Some people were bathing in its tank ; they were discussing whether the king would pass the day. Hearing this, she said : 'What ails the king?' They told her. 'Woman, they said, what is thy work ? what's there in thy basket?'—'Medicinal roots'<sup>1</sup> she said.—They replied : 'Woman, thou knowest about medicine ; come, see our king'. So she went and saw the king. She took the worms out and, making the crow-dung into powder, dropped (a little of it) into the ears. All the purulent matter was thereby desiccated. Within a half day's time the king got up and had a meal. To that woman he gave house, clothes and maintenance, calling her his 'mother-doctor'.

About that time her father-in-law became very poor. When even marua rice and leguminous plants failed, he and his children began to eat sparingly (longing for more). When nothing was left, the seven brothers went about together, carrying fuel-wood for sale : (one faggot) for two pice or one anna. It once happened that the elder brother brought wood at that woman's door. She recognized him, bought his wood and asked : 'Wilt thou have a pumpkin, old man?'—'Give away, mother' he said. She passed a knife below the pumpkin peduncle, slipped in a gold mohar, closed the cut and handed the fruit over to him. On another day, as he was bringing wood, she asked : 'I say man, hast thou a wife?' He answered : 'If you shan't feel offended, I will tell'.—'Tell me, master.'—He said : 'It is yourself.'

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<sup>1</sup> Properly 'roots for making yeast' ; hence, by extension, medicinal herbs and roots.

Then and there, she brought out oil and saffron and clothes and water, and gave a head-wash to her husband ; then she made him bathe and put a meal before him. She sent word to the king : 'My husband has come back'. And the king came over to salute him. He made him all sort of kind inquiries, and said to both : 'You are my father and mother, I am your son. You will stay here and live at my expense'. In time, the man brought over his mother and brothers and even his father ; and all of them, as in former days, lived in plenty and happiness, owing to the good luck of that woman.

31.—*Kukoi-khaddara Bisākhi. The Little Girl and the Witch.*

Pācējhan tūrā khaddar rahear. Kukkor khall-ukhṛīgabi tihānim ballālagyar. Ār sendrā kālā kālā abṛā mōkhālagyar, dara, endra'ādim manō, annūhō oṇtā tihā hō mal laggālagyā. Ārgahi oṇtā sannī tangrī raheā : ad erpā nū sagarkhanē ra'ālagyā. Undul ennē mañjā 5 sannis oṇtā dauim pūpan mōjhras-kī erpā bardas. Kōhar āsin bāckar rahear : 'Āmbā mōjhra'ā : mal ērō hōle, nam gane barā beddō'. Pahē ās malā ambyas. Kukoi, ā pūpan ērā taprem, ānā helrā : 'Idighi mann eksan khakkhri'? Sannis bācas : 'Eksan ḥrā-khākhā hō malā kai dara ālā īrsā polnar, asan'. Khanē 10 ād bāoā : 'En hō asan kālon'.

Nannā ullā, pairim cōcar khanē, ad sangem kālāge tussā-bekkhāl helrā. Kōhar malā mancar. Ār sarābāoar kī sannisgabi mundh-bbāre hō urkhar. Sannis adigabi kirtā'ānā nū tīryas; khokhānā adin sangem barā cīcas. Kānum kānum ad ennē khardyā ekattī tanghai muddī dara balan hō'āge pullī; khanē ās cēddas. Akai ṭorāng nū biṛi puttyā. Kōhar malā khakkhrar khanē, ās ṭorāng-kandā arkhyaś dara irbārim mokkhar. Nannā ullā ās ārin beddāge tangrin ambyas dara ekā ekā gecohā keras.

Aulam saltnū oṇtā bēlas ā dahrēnum sendrā tartī kirrālagyas 20 Āe jōkhārin anyas. 'Isan ērā. Hukan onta'ā'. Ār oṇtā mann nū argyar kī attrā-iitrā ērā helrar. Ortos bācas : 'Ahai gē tuiṭuira'ā mojkhā ou'i'.<sup>1</sup> Ā addā gusan īrsyar kī ānā helrar : 'Nē ra'adar?

<sup>1</sup> Or. Dict. bekkhāl.

<sup>2</sup> Cu'i, from se'qna. See above I. 1, pullī.

Cico ci'ai'. Khanē ad hebrā hebrā ci'i. Ar nirkhnar tuppā tuppā, dara ānnar : 'Khekkhā nū, khekkhā nū ci'ai'. Khanē Id ciecā.

25 Ar kerar dara bēlasin ānyar : 'Ort ali asan ra'i : ad bi'inti ko'hem eugher itthri'i'. Bēlas tānim keras, mundhtar lekh'a ciec nēcas. Ad āsge hō hebrā hebrā ci'i, ēs hō tēbdas dara khekkhanum nēdas. Abīri adin dhardas dara hō'odas...Ad endr nanō ? Tanghai kierin khandā khandā, qabré nū tiddā tiddā kerā.

30 Ormā bhāir a addā nū bercar khanē, endr ērnar, ārgahi tangri malki. Ar bācar : 'Guca, beddā klot'. Sannis jokk gecchā ikyas-ki ērdas adigahi ledrä ledrä qabré nū khatrki ra'i.. Lakh'a lakh'a petkas keras. Annem annem bēlasgahi mahal k̄sysas.

Bakhyē ulā kōro:s khanē, asan ciptā bisahī paccō cukumuku ukki ra'i. Ad eka'arem sat̄h'anā khisgr'a helrä dara āsin mākgahi mut̄than nū badlācā. A khatta kukkos gohom-khall nū bongas ; pahē, iryar-ki, & paddantā ālar gañdas dara ballū dera taṣri dara barchā dara urmī piṭnā-hathyā:in dbarcar ki khed'a helrar. Abīri & kukoi erpā mañyā a:gyā dara mēkhālagyā : 'Bongā dadā ! bongā dadā' ! Ās āndas : 'Kiyā gā khedd mulkhyā, dara mañyā marg thekā : eksan<sup>1</sup> bongon' ? Ālar āsin balnum piṭā khacoyar...

Ahṛan khatcār ; bēlasge hō ixtāge occar. Khat'us-ixtus a sh̄pan iryā helras khanē, ad ānā-dara cīkhā helrä : 'Hō'ō babū, durō<sup>2</sup> : ālāgahi ahṛan malā mōkhon'. Bēlas mefijas dara bācas : 'Nin endr ba'adī' ? Khanē ad tingyā 'Engdadas (bā:ā) māk-mafijas-ki barcas ; āsin piṭyar : a:sgahi khēs ahṛā tali'. Idin menā taprem, bēlas urmī ahṛā dara khēs rahcā, adin nēcas dara khuppyas, ki kierl jhapeas...Abīrim a kukkos kīr ujjyas ; dara ās tangri ganē ra'sa helras.

—Five children were orphans. Of the cares which attend agriculture the boys knew nothing. They subsisted on the produce of their chase and, whatever happened, they did not trouble about it. They had a little sister : she used to stay at home. One day the

<sup>1</sup> Here eksan ? does not mean whors ? (for this, chēfārā should be used). The meaning is : how possibly ?

<sup>2</sup> Meaningless words to appease a child or lull him to sleep. The girl talks to herself in a mournful mood, to attract the king's attention.

youngest boy came back with a most beautiful flower in his hair. His elder brothers had told him : 'Don't put on that flower ; if the girl sees it, she will want to come with us'. But he did not throw it. No sooner did the girl see that flower than she started questions : 'Where's the tree which bears this flower ?' Her brother said : 'Where crows never go, where men cannot reach'. She replied : 'I too must go there'.

When they got up next day, her desire to go with them made her weep, but the elder brothers did not mind her. They hastened off, in advance of the youngest boy. The latter was delayed by his efforts to dissuade her (*lit. to cause her to go back*), and finally allowed her to accompany him. On her way she grew so tired that she was unable to carry her very rings and armlets ; he then carried her. The sun set down when they were (still) in the depths of the forest. As the elder boys were not to be found, he dug up some wild roots, and he and she had a meal. On the next day, he left her by herself to start in search of the others, and he went far away.

Just on that day a king returning from a hunt passed by that road. He said to his servant : 'Have a look about here. Give me my hookah'. They climbed up a tree and began to look all round. One of them said : 'Down there, some smoke is curling up'. They went to the place and said : 'Who's here ? Give us fire'. She, from a distance, threw them some live embers (*lit. fire*). They extinguished them with their spittle and said : 'In our hands, in our hands !' She complied. On their return they told the king : 'A woman is there, who looks more beautiful than a queen'. The king himself went to her and, like his servants (*lit. like the preceding ones*), asked for fire. She threw embers to him too ; he too put them out, and asked to be given some in his hand. That moment he seized her and took her along...What could she do ? She went, tearing (meanwhile) her garment to small pieces and dropping them on the road.

When all the brothers arrived at the spot, what do they see, but that their little sister has disappeared. They said : 'Come along ; let us search for her'. The youngest had not walked far, when he

notices that rags (having belonged) to her are on the ground. He picked them up, recognizing them more and more clearly. And thus he arrived at to the king's residence.

As he entered the yard, there was an old witch squatting (in a corner). She somehow got suddenly angry (with him) and turned him into a deer. The poor boy fled into a wheat-field ; but, having caught sight of him, the villagers went for him with hatchets, pole-axes, long knives, spears and other weapons. That moment the girl ascended on the house-top and was shouting : ' Run away, brother ! run away, brother'. He said : ' Below, my feet are caught (in the mud) ; upwards, my antlers are caught (in branches) : how can I flee ? ' The (hunters), all unconscious (of his identity), did kill him...

They divided the meat and brought some to the king for his curry. When the cook wanted to roast it, the girl began to sob, saying : ' Sleep, o boy, do sleep ; I will not eat human flesh.' The king heard her and asked : ' What doest thou say ? ' She told him : ' My brother, turned into a deer, had come this way ; they have killed him, this is his flesh and blood'. The king no sooner heard this than he asked for all that was left of the blood and flesh, he put it all in a heap and covered it with a cloth...instantly the boy returned to life. He henceforth remained with his little sister.

### 32.—*Rāṇḍī Paccō dara Sārā Kuāras. The Widow and Prince Sāru.*

Ort rāṇḍī paccō rahcā, ad bēlasgahi erpā nū pellō rabcā. Dālīgahi muigut̄thin<sup>1</sup> ara adargut̄thin hö'ar hö'ar mōkhā-ōnālagyā ; bīrgut̄thiarge, pup malkō bīrī, ad ārge tokkhā tokkhā ondor ondor ci'ālagyā. Undul ennē manjā, bēlasge sakhin mōcālagyā khanē, à mukkan bāoar : ' Id malā bī'ō ; ambai mōcāi'. I accō ānyā : ' Iunā engāge cuni khudī ambē ci'ē<sup>2</sup> : idin ci'ē'. A sakhin erpā oocā, annubō pāce ullā güt̄ī malā mūcyā dara malā amkhi iṛtyā...Khōkhanū ad laijen khōkhyā kī bāoar : ' Engdābagāro, aulā nē'o'an dara ooc'an, à sakhin-

<sup>1</sup>. Muñ, properly the ' reproductive germ ' of pulse grains.

<sup>2</sup>. A woman, talking with persons of her sex or (as here) to herself, uses special forms of verbs. The first two paragraphs of this story offer several instances of this.

10      kukk, tikhil got̄am malkāti, malā mukkhin ra'en'. Biriguṭṭhiar adige  
önd irkō tikhil bakhrā ciccar.

Ad à sakkingahi kukkan móćage basgā helrā khanē, oñtā cál  
mendrā : 'An paccō, mendi kā ? engan tani tani besgai'. Ad ányā :  
'Né ba'anai ?, bācā, dara ulti bongki bongki urkhā. Khōkhā kirryā  
dara, basgi khanē, annem minī : khanē basgyādim. Palkā helrā  
15      khanē, à sakhin ána helrā : 'An paccō, mendī kā ? majhīnum  
majhīnum palak'. Majhīnum palkyā-dara endran irī ? oñtā kukkan  
khadd ! Ad jiya jiya bācā : 'En īsin betro'on hōle, álar ánor id eksan  
khadd biddiyā (ba'or) kī alkhor'. Ennē à khaddan erpā ultī malā  
ottibrā. Ad ásgahi námē Saru Kuśr pinjyā.

20      Às pardā helras khanē, ekā ekā sōbhdas. Jōkh mañjas, abirī às  
undul 'ekasē rājī ra'i' ? bācas-kī erpantī chachem nrkhas<sup>1</sup>. Dahrē  
nū ukkyas kī bāgra'a helras : ásgahi ouṭṭī dighā dighā rahoš.

25      Landī luhārī<sup>2</sup> mañjā khanē, bēlas gahi tangdā em'äge kālālagyā,  
abirī ad Sārusin īryā dara 'mōghārā<sup>3</sup> kera. Hārī ékāge malā  
biddiyā. Ad khōkhā tarā kirryā, tambasgahi erpā kōrcā kī cūtyā,  
dara narī kach'a helrā, dara mandī amkhi ambyā qhilcā. Bēlas  
30      önäge ukkyas khanē, beddā helras : 'Kukoi ekhō' ra'i' ? Bīrī  
ányā : 'Endrge<sup>4</sup> ad öna malā biddī'. Antī adin khōb mesjar.  
Munjā nū ad bācā : 'Sārū kukkan eng gane besjor hōle, mandī  
önon' bācā. Bīrī bēlas à ranḍī paccon er'arkī adin ányar : 'Ning-  
dāsin ci'ai'. Ad ciccā, dara irbārim rāe lekh'a benjrār.

35      Undul bēlas dara bēl-kukkor ormar, dara Sārus hō, oñtā gechā  
torang nū sendrā kerar. Neokhrā khanē, ûr ammōnkā sār'a helrar.  
Pahē ekā gusān amm önäge kānar, asānim amm sat̄h-sat̄h'ána  
khāyi. Oñtā gaddī pōkhārī nū kerar : id hō battī kai. Khanē bēlas  
yād nañjas I torang nū dherim nād ra'i. Às ána helras : 'Cī, pōkhārī,  
amm, én mankhā dārē ci'on<sup>5</sup>'. Nannā ortos ányas 'én khēr oi'on' :

1. In this idiom *rajī* has the sense of 'world'.

2. *Larḍī luhārī*, breakfast time, about 9-30 a.m.

3. This verb has two forms *mōghārā* and *mōghrā*; both have the same meaning.

4. *Ekkō* P, and not *eksan* P because the speaker assumes that his daughter is somewhere near by, though not actually seen by him.

5. Pregnant use of interrogatives. The sense is : 'I do not know why she does not want to eat'. See Gramm. p. 51, 28.

6. *Dērē* or'inā, to offer in sacrifice, to immolate; lit. to give as victim. §

nannas : 'En merhō ci'on'. Khōkhānū Sārus, ghōrō argkā-bārl, ār gusan  
lāryas. Ghōrōzhi khadd ritā mulkhā helrā, anti mukā, anti kēmā,  
40 anti kūl, anti eñkh : ennē mannum mannum ghōrō dara Sārus hō  
mulkhāyar khanē, amm urkhā...Khanē gā órmor khob elcā helrar ki  
erpā bongar. A kukoi menā helrā : 'Okhō lāng, Sārus ? Okhō  
dādā, Sārus ?' Tingyar ; khanē ad beldäge urkhā dara ā mulukhā  
pokhāri gusan lāryā : 'Ekbō, enghāi Sārus, ra'adai'. Ås bācas :  
45 'Ohrē, oñta nād engan pokhāri ultī urkhā malā ci'i'. A kuk-i  
lür-ak'ū : 'alagyā. Ad äulantim Sārusage hō, dara ā nadge hō, dan  
dauim önnā-mökhan ulla ullā ondra'ā helrā. Nād bēs lekh'a copkārkī  
rahcā khauē, ad undul dighā-aec-ra ū !injon ondrā ki 'Ondai,  
nād' bāca. Nadgahi melkhā nū oñta aec hitingyā : aganem Sārus  
cārē urkhas Irbar erpā kirryar ki kōren, ra'ā helrar.

—There was a widow who had some employment in the royal household. She used to have the waste of pulse grains and pounded rice to live upon, and, when the queens wanted flowers, she went to pluck some; which she brought to them. One day, as she was about to cut a pumpkin open for the king, the queens said to her : 'This one won't cook (well), do not open it'. The old woman said : 'To-day give me neither broken pulse grains nor broken rice : give me this'. She took that pumpkin to her house, but for five days did not cut it up to make curry with it...At length, laying shame aside, she said (to the queens) : 'Daughters, the pumpkin which I asked for and obtained the other day, I have not eaten yet for lack of unbroken rice grains'. The queens gave her one measure of rice as a gratification.

When she set about peeling that pumpkin previous to opening it, a voice was heard : 'Look here, old woman, peel me just a little.' The woman said : 'Who is talking ?' and she ran out of her house. She came back and, on resuming her work, hears the same voice : this time she did peel the pumpkin. As she (next) wanted to split it, the pumpkin said : 'Look here, old woman, split me just in the middle'. So she did, and what does she find but a babyboy! She said to herself : 'Were I carry him about in a cloth

at my back, people would wonder whence I have got a child and laugh. So she did not take that baby out of her house. She named him 'Prince Sāru'.

In growing up he became very beautiful. One day, when he was a lad already, he said : '(I must see) how the world is made', and he secretly went out of the house. He sat down by the roadside, and combed his hair, which was very long.

About nine o'clock in the morning, as the king's daughter was going out for her bath, she saw Sāru and felt fascinated. She did not want to go further. She returned to her father's house and lost all appetite for curry and rice. When the king sat down to meal, he asked : 'Where is the girl'? The queen replied : 'She does not want to eat, (I do not know) why'. They pressed her with questions. At last she said : 'If you marry me to young Sāru, I will eat'. The king and queen called the widow and said : 'Give us thy son'. She did so, and the pair was duly married.

One day the king, with all his sons and also Sāru, went to a distant forest for a hunt. As the sun was still very high, they became thirsty. But wherever they go for a drink, the water suddenly dries up ..They went to a deep pond, this also sinks down .. The king then remembered that, in that forest, there were many demons. He said : 'O pond, give us water, I shall offer thee a buffalo'. Another said : 'I shall offer a fowl'; another still : 'a sheep'. Sāru on horseback came up (only) after this. Immediately his horse's feet sank (into some quicksand), then its knees, haunches, belly and chest : and, when degree by degree Sāru and the animal disappeared, water welled up. The whole party took fright and ran for home. The girl began to ask : 'Father, where is Sāru? Brother, where is Sāru'? They told her. She went out in search of him and reached the pond into which the man had sunk (*lit. the pond of the sinking*) : 'My Sāru, where art thou'? He said : 'Alas! a demon keeps me from coming out of this pond'. The girl was clever. Henceforth she brought, day after day, excellent food and drink for Sāru, and for the demon as well. When the latter had lost all distrust, she once brought fish with long bones. 'Eat,

demon', she said. One bone stuck in the demon's throat, and Sāru at once got out. He and she went home and they had a happy life together.

33.—*Lār-uṣyurgahi Katthā. The Horoscope.*

Onṭā urbasgabi ort roṭ'ō tangdas rahoas. Is kundras khanē, lür-uyyar barcar. Tambas mefjas ī khaddasgahi ekāse ekāse uliā ka'ō. Ār lācar : 'Is gā jokk ullāge iyyam barcas : ekā ullā īgahi beñjā manō, aulā lakrā hō'ō.' I katthan meñjar-kī tangyō tambas 5 dara sendrā kālā malā ciccar, dara ḥorāng-addā nū otkham iklā hō mal ambyar.

Ā kukkos pardyas khanē, ār āsgabi beñjāge kharā baggē önnā mōkhnāgut hin |, kiori eañjigut hin | khindyar, dara naumahlan<sup>1</sup> hō kamtācar. Kukkos barāt occas dara ekā kōṛhē <sup>2</sup>ohmā ganē keras. 10 Beñjā mañjā khanē, irbar rokkā bidā mañjāi dara ḥrāpā kīrrā helrar.

I'abihē nū, jabāj ulam, ās lācas : 'Innāgem, ānyar lür-akh'ur, engan lakrā dhar'ō. Pahē kōṛem -ermi mañjā kerā, dara daulē kālagdat'. Ād meñjā : 'Nin lakratū kharā ele dai hūtā?' Ās lācas : 'Ekāse muṭhan trū ad ra'i, adin ērā hō argan<sup>3</sup>'. Anti kanyā meñjā : 'Ēroi?' Khanē ad, bālkā khasskā asmāgahi engrkā uikā rahcā,<sup>4</sup> adin dharcā kī lakrāgahi muṭhan kamcā... Id āganem ujnā mañjā dara āsin dbar'arki ḥorāng tarā occā. Munddhātā ānkā lekhā mañjā.

—A rich man had an only son. Casters of nativities came at his birth. The father asked them how this boy would fare in life. They said : 'This child has come into the world for a short stay only : on the day of his wedding, he shall be caught by a tiger'. Knowing this, his parents did not allow him to go hunting, and never left him by himself in a jungly spot. When he had grown up they made, for his marriage, large purchases of eatables and drink, of clothes and other things, and ordered a huge wedding-litter for

<sup>1</sup> Neumahāl, lit. a nine-storey litter, a huge wedding litter in which as many as fifty persons can find place.

<sup>2</sup> Ekā kōṛhē, ohmā, lit. any amount of splendour.

<sup>3</sup> Argan, see Or. Gramm. p. 91 n. 86, and Dict. Jarg(nā).

<sup>4</sup> Lit. what had been put by, as remainder, of a cake sprinkled over with turmeric.

him. The young man led out the bridal party and had a very brilliant progress. After the ceremony he and his bride left immediately for home.

On their way back he, within the litter, remarked : 'It is to-day, according to horoscopists, that a tiger must catch me. But everything has come off very well and we are going back quietly'. She inquired : 'Probably thou art much in fear of tigers'? He said : 'So far, I do not even know what a tiger is like'. His bride asked : 'Wilt thou see'? And, taking in her hand what was left of a saffron cake, she kneaded it into the figure of a tiger. It immediately became endowed with life and, catching him, carried him off to the woods. The prophecy came true.

#### 34.—*Sirupādesa* *dara Ekkā*. *The Jackal and the Tortoise.*

Ontā bambhnas raheas, as ullā ullā tembā tembā tanghai kulan uṛḍalagyās. Undul ḫṣge ḫahrē nū ontā ekkā-khadd khakkhrā, as adin pettas kī bācas : 'Innā gā bēs tembon-kī ahṛā mōkhon'. Kānum kānum ontā khāṛ gusan ḫṣyas khanē, a ekkā ānyā : 'Anā bambhnā 5 hoi, i khāṛ gusan engan uyyar ci'ā : khāṛ nū barhī nindō hōle, ēn argo'on'kī katto'on ci'on'. A bambhnas bujhras : 'Bēsim ba'I; ēn gā ullā ullā tembāge bardan'. Adin asānim uyyas ciccas.

Pardyā khane, undul barhī nind'ā khanē, bambhnas ekkā eḍḍas. Ad barcā dara āsin argā kī hō'ā helrā. Majhā majhīnum ḫṣyā 10 kī āsin ānyā : 'Anā bambhnā hoi, aulā gā engan mōkhā beddālakkai; Innu endr? innā mulkhto'on ci'on'. Abirim saṭt nū ontā sirupādes<sup>1</sup> a khāṛ tarā bar'ālagyas. Bambhnas ānyas : 'Thsukam, mulkhto'oi gā mulkhto'oi; pahē tani ū Sirupādesin menai endr ba'das : anti ek'am nanoi'. Ekkā gechanti mīkhya: 'Endr, sirupādes, i bambhnāsin mulkhto'on? aulā engan mōkhā beddālagyas'. Sirupādes bambhnāsin bacchāba'äge tibā nafjas. As nafjas-kī bēgar nafjkā 15 mañjas<sup>2</sup> dara ekkān ānyas : 'Ontā khebdā mal minī; tani kūti tarā barai. Endr ba'adi'? 'Anti ekkā tani kūti tarā barcā ki onghon

<sup>1</sup> 'Arga' ānsā is a synonym to arga'dā, to cause one to mount. The Perfect tense of arga'ānsā has two forms, one regular arga'ha, and one irregular (see l. 9) argha.

<sup>2</sup> Sirupādesa, though properly a nickname of the personified jackal ('Pandit Siru') is occasionally used, without change in accidence, as a common name.

<sup>3</sup> Having heard, he made as a (man) who hasn't heard,

20 meñjā : 'Endr bambhnāsin mulkht<sup>1</sup>'on ? undul engan mōkhā beddalagyas'. Sirupādes bācas : 'Tani kūtī tarā bar'ar kī ānai ; hōle katthā mendro'ō'. Ennem thaknum thaknum Sirupādes ekkan kūtī gūtī eddas. Kūtīnum ḡṛṣya khanē, bambhnāsin Sirupādes ānyas : 'Deg'ā bambhnā hoi ! endran ērlai' ? Bambhnas degas cicas dara bongas.

25 Āulantim ekkā Sirupādesin dhirāba'ā helrā. Ad ānyā : 'Amm onā bar'oi hōle, ēn ningan dhar'cu'. A cigālō amm onā kerā khanē, ekkā adigabi kheddñim dharcā dara lācā : 'Dharekan ; eksan bongoi' ? Sirupades bācas : 'Dhar'ā gā pulkī : pōroi pādan<sup>2</sup> gā dharcikī' ! khanē ekkā cārē cārē kheddān amhyā dara heddetā pōroi pādan dharcā. Sirupādes bāchra.

30 Antile ekkā lācā : 'Ērkel nīn ḡbekārī sekra'ā bar'oi, ābūrī ningan dhar'on'. Undul Sirupādes attrā ḡbekārī sekhra'ā keras ; ās jiyā jiyā āndas : 'Ilō, ad dinkī ī addā 'okkā okkā' ba'i : pahē innā gā endr hō mal ba'i.' Khanē tāu ekkāgahi cāltī mēkhā helras : 'Okkā ! okkā ! I cāl menarkī adige ānābirdā urkhā : 'Okkā ! okkā ! Sirupādes angal alkhyas kī bācas : 'Ha'i; asanīm ra'adī'. Astik bongas.

35 Antile ekkā endr nangū nañjā ? Tangdābagārin ānyā : 'Kalā babū : Sirupādesin ānke : 'guca, ingyō keccā ; māṛāge guoā'. Ekkāgahi khaddgutthi adigabi ānkā lekhā, Sirupādes gusan kerā dara ānyā : 'Guca ; ingyō gā keccā kerā'. Tangdābagārin sikhābackī rāhcā : 'Nīm, māṛā ho'obīrī, kukk tarā dharta'ākē ; hōlē en āsin khakkhon'. Sirupādes bācas, pahē kukk tarā malā dharcas : ekkāgahi tangdābagārinim attrā dhartācas. Dahrē nū Sirupādes ānyas : 'Mār rē, keccā gā khann aṇḍri'i ! il minkhī eklā rāhcā' ! Khanē gā Sirupādes khisārā helras. Uiyāge bācas, kōhā pakhnau cōdas dara ekkāgahi kukk nū kaṛācas. Ad āsin ek'am örtī dharā pollā.

—There was a brahmin who kept body and soul together by continual begging. One day he found a young tortoise on the road ;

<sup>1</sup> Passive voice of *mennā*.

<sup>2</sup> See story 31, l. 41.

<sup>3</sup> *Pōroi man* or *pōrhō man*, a tree which grows along streams and gullies, its roots plunging into water. The roots bear a small guava-like fruit.

he picked it up and said : 'Good begging to-day ; I shall have meat'. As he came near a river, the tortoise said : ' Eh brahmin, put me down in this stream : whenever there will be a flood here, I shall take thee on my back and carry thee to the other bank'. The brahmin thought : 'She is right, for my begging brings me here every day'. He did put her down there.

When she had attained her full size, one day as the river was in a flood, the brahmin called for the tortoise. She came, made him mount and started. When she was in middle stream, she told him : 'I say brahmin, that other day thou wantedst to eat me ; what of that to-day ? to-day I shall drown thee'. Just then a jackal was coming (down) to the river side. The brahmin replied : 'All right, drown me, do drown me. However, just ask yonder jackal for his advice : after that, thou wilt do whatever (thou likest)'. The tortoise shouted from afar : 'Sirupande, should I drown this brahmin ? the other day he wanted to eat me'. The jackal had a mind to save the brahmin. He made a pretence of not having heard and said : 'I am deaf of one ear ; come a little this side ; what doest thou say' ? So the tortoise took some steps towards the river side and asked once more : 'Shall I drown this brahmin ? once he wanted to eat me'. Sirupande replied : 'Speak when thou art a little nearer : then I shall be able to catch what thou sayest'. By tricking her in this way, Sirupande got (lit. called) the tortoise quite close to the streamside. When she reached it, he said to the brahmin : 'Jump down, thou brahmin ! What art thou looking at' ? The brahmin jumped down and ran away.

From that day the tortoise was engaged in laying traps for (lit. in threatening) the jackal. She said : 'When thou comest to drink, I shall catch thee'. And as the jackal went there (one day) for a drink, she, sure enough caught him by the foot ; she said : 'I have got thee ; try to run off'. The jackal answered : 'Thou hasn't got me ; it's a porcupine that then hast caught'. The tortoise immediately let the foot go and seized a porcupine near by. Sirupande went scot free.

Next, the tortoise said : 'Take care ! When thou comest to warm thee in the morning sun, I shall have thee'. One morning Sirupande went that side to warm himself. He thought : ' Halloo, here every day she shouts *okkā okkā*; to-day she is silent'. There mimicking the tortoise voice he himself shouted : *okkā ! okkā !* The reply escaped her : '*Okkā ! okkā !*' Sirupande laughed heartily and said : ' Yes, thou art there ', and he decamped.

What was the tortoise's next trick ? She said to her children : ' Sons, go and tell the jackal to come, that mother is dead, that he should bury her '. The tortoise's children went as they were told and said : ' Come, mother is dead '. She had recommended to her children : ' When the moment comes for removing the body, make him take hold of me on the head side ; thus I shall have him .' Sirupande came, but he did not catch hold of the head side ; he put there (*lit.* had her seized on that side by) her children. On the way Sirupande, exclaimed : ' By Jove, the dead opens her eyes ! she was only closing her lids ! ' Then the jackal got angry in real earnest. He had (the stretcher) laid down, lifted up a big stone and flung it at the head of the tortoise. Never had she succeeded in getting the better of him.

### 35.—*Irb Bhuccar khaddar. The Two Little Scamps.*

Kānā dara Kojā nāmē irb bhāir rahcar ; ār ort göllas gusan jōkh ra'ālagyar. Kānāsin ērā khāpta'ālagyar dara Kujāsin khadd bēstātā'ālagyar.<sup>1</sup> Undul erpantā ālar nalakh tarā urkhoar abīrī, Kujāsin ānyar : Babus erkhos hōle, pakhrā'āke dara jbattā nū arta'āke. Kānāsin ānyar : ' Nin ēran, māsi-khall<sup>2</sup> nū ghāsē ra'i, ayyam menta'ā hō'oke '.

Is māsi-khall nū ēran menta'ā occas. Māsigutthi cankārkī rheoā Kānas cabdas mōkhdas. Khatrkā māsin ērā bō pesi dara kātarkuturra'a mūkhli. Khanē Kānas khisār'a helras. ' Ērā enghai cabnān bhesri'i mil'i ? bācas'. Ās abrā urmī ēran pityas ciccas.—Ā madhem gollasgahi erpā tarā endr mafijā ? Lelles Kujas mafiyā irkhyaas. Ās

(<sup>1</sup>) Double causal of bēstā, to dance, to play. The first causal (irreg.) is bēstā'ānā, to cause one to play, to amuse one. The root of the latter is bēstā : hence the 2nd causal bēstātā'ānā, to order one to amuse (e.g. a child).

(<sup>2</sup>) *Masi*, a roundish black bean, in Hindi 'urid' (*Phaesolus Mungo*).

bebūsin pakhrācas dara thelthelambācas kī jhaṭṭā nū artācas ciccas.

15 **Erā-khapus** erpā barcas **khanē**, Kujas meñjas : 'Ekhō, Kānā, ērā hō' ? Kānas urmī katibān tingyas; dara **khōkhānū** meñjas : 'Anā kō, ekhō **khaddas**' <sup>(1)</sup> Kujas hō urmin tingyas. Anti Kānas bācas : 'Ana Kuja, ningan kicrinim pakhrā'äge bācar. **Khanē khaddāsin** pakhrākai ! Ningan erpantā ālar lau'or' ! Kujas hō ānyas : 'Anā tō, ningan ērā menta'ā taiyar, **khanē** piṭkai : ningan hō lau'orim : gucā ho, istā bongot'. — 'Bongot böle, endran önot hō' ? — Gucā kō, piṭkai abrā ērān mökhōt'. Oṇṭā ērān ṭorāng tarā occar. Mokkhar **khanē**, adigahi pottān hō'arkī hāṛi kerar.

25 **Mākhā** mañjā **khanē** ortā mann nū argyar. Ennē mañjā ā addānum ort bēlas dara āsgahi **jōkher** dērā nanā barcar. Bēlasgahi khaṭi ṭhaukam ājgo <sup>(2)</sup> attkā rahcā' ekā ajgō Kānas Kujas argkar rahcar. Ormar **khandrar** **khanē**, Kānas ā ērā-pottan bēlasgahi Kūlnum alghem alghem ettācas dara ciccas. Ukhā rabeā, **jōkher** madher nē nē saſtnū cōcar kī bēlasgahi pottā urkhā bujhrar. **Khanē** örm̄ar gohār nanā helrar, dara urmin ambā bongar. Bēlas ejjras kī ās vāntaram bongas keras. Khanē ā **khaddar** manntī ittyar. Kānas dharcas dhulkin, dara Kujas dharcas phiri taṛri, daia kerar. Ā ṭorāngnum önd addā eō dumbā dara bhaōrō **khakkhrā** : abran Kānas tanghai dhulki nū sajjas dara munḍhcas.

30 Arge **khōkhānū** ā bēlas gane lauenakbrnā mañjā. Āsgahi dhēr bagge telengar ra'ālagyar ! ir, Kānas dara Kujas, irb rot'ō. Kānas dhulkin khōb assdas, dara Kujas phiri taṛri trū uchlär uchlär nāldas. Ekabīrī khōb bandukgahi gulī ār mañyā heb̄ar'ālagyā' <sup>(3)</sup>, abīri Kānas tanghai dhulkin umpyas : **khanē** anṭham dtēr baggē dumbā bhaōrō urkhā dara telengārin parnā utgā helrā. Telengar **mikhyar** : 'Erā, Kānai Kuja, eman bacchābā'ā. Manābā'ā, manābā'ā ! Em nimāge i rajin ci'om'. Kānas abran manābācas. Irbarge kainōgotang paddā **khakkhrā**, dara ūr abrā paddā trū ujjā okkā helrar.

(<sup>1</sup>) *Thelthelamba'anā* to render quite soft by hammering, kneading, etc.

(<sup>2</sup>) *Ajgō* (opp. *ijgō*, *lujgō*) in that direction, on that side. See Dict. *ujgo*, *ajgō*.

(<sup>3</sup>) Lit. were throwing themselves (reflex. of *heb̄rnā*, to throw).

--Two brothers, Kāna and Kuja, were employed in a landowner's house. Kāna was put to tend the goats and Kuja to amuse the child. One day, the people of the household going out to their work told Kuja: 'Should the baby soil thee, thou shalt just give a knock against the ground, and hang it up to dry on the wooden fence'. They told Kāna : 'There is grass in the urid plantation : take the goats there to graze'.

The latter took the goats into the urid plantation. The bean-stalks were shedding their seeds : some of these Kāna munches with a noise. The goats in turn pick up the fallen seeds and make them crackle under their teeth. Kāna felt offended : 'These goats (he said) are mimicking the noise of my teeth ! they are making sport of me ! He simply killed all of them. Meanwhile what was happening in the zamindar's house ? The baby-boy sullied Kuja, and Kuja knocked him against ground till he became soft like linen ; then he hung him up on the wooden fence.

When the goatherd came home, Kuja enquired : 'where are the goats, Kāna' ? Kāna related the whole story, and then asked : 'I say, boy, where is the child ?' Kuja in his turn told his story. Kāna said : 'Eh Kuja, it is your garment that they had told you to knock on the ground, and you have knock'd the child ! The house people will give you a licking'. Kuja replied : 'Boy, they had sent you to tend the goats, and you have killed them : sure, they'll thrash you as well. Come, fellow, let us clear out of this place'. 'If we run away, what shall we live upon' ? 'On the goats you have killed. Come boy'. They carried one of the goats to the forest. When they had had a meal, they walked off with the guts of the animal.

At night they climbed upon a tree. It so happened that a king and his servants came and made halt at that very spot. The king's bedding was spread precisely under the tree on which were Kuja and Kāna. When all fell asleep, Kāna gently let the guts slip down upon the king's stomach. In the dark, a few of the servants, who for some cause had got up, thought that the king had been disembowelled. They all raised an alarm and fled, leaving everything behind. The king on awakening ran elsewhere (i.e. did not take the same direction as his servants).

Then the two boys slipped down the tree. Kāna seized a drum, Kuja took hold of a shield and sword, and they went their way. At a certain spot in the same forest, they encountered a large number of wasps and big hornets : Kāna put them in his drum, which he closed. In the sequel they had to fight against that king. Many were 'his soldiers ; (on Kāna and Kuja's side)', just the two of them. Kāna beats the drum vigorously and Kuja executes a dance, flourishing his sword and shield. When the bullets of many guns were being hurled at them, Kāna pierced his drum : a cloud of (lit. exceedingly many) wasps and hornets got out and began to sting the soldiers. The men shouted : 'Stop, Kāna, Kuja, save us ! Call them back, call them back ! We shall give you this kingdom'. Kāna called back the wasps. He and his brother were given a number of villages, and on (the revenue of) the same they led an easy life.

### 36.—*Sattō Bhāigutīyar. The Seven Brothers.*

Sattē bhāir rah̄ar. Sattōjhan nū chaujhān beñjikar bācar, dara sannis dīñdam rāheas. Ās ikla'am khall kā n ankhā tarā mal kālālagyas ; ās erpā nū cūtkam rā'lagyas dara an'man'a putli nū bā'lagyas. Āsgahi bhāir iiyar-kī khisār'ālagyar, pahē endr hō nanā pollālagyar.

Undul ār tām tām nū bācar : 'Gucā, ītin ujjnā-barī kūbī saj'ot dara u k̄rot ci'ot.'<sup>1</sup> Ār annem nanjar, jahē ās optā usangin tenghai kierī nū nuddkas rāheas, adi trū umpyas kī urkhes, dura tangdadābagar munddhim erpā iū k̄syas. 'Mār rē (bācar), īsin mārkat ; ekastī barcas?' Ār ās gane pollar.

Anti undul bācar : 'Gucā, i lür akh'ū-in ṭorāng hō'ot daia lakṛati dharto'ot'. Āsin akai ṭorāng nū oīkhā-inim ambyar dera tām önd colkh manjar<sup>2</sup>. Optā lakṛā āsin dbar'āge bareā khauē, ās anyas : 'Optā lakṛā endergē barci? Kalai, nākh mūnd barkē : hōle engan mōkhā ongor'. Dhērekan lukṛā asānim jummrā khānē, knkkos malkas : ās optā kōbhā manu nū angkas ra'as.

(<sup>1</sup>) The sense is : 'Let us throw and bury him in a well' From what follows the well must have been a dry one, or rather it was a burying pit.

(<sup>2</sup>) Apart out of the way.

Nann ullā, tangdābagar onghon ṭorāng kerar bās ondra'äge dara kūm kam'äge. Sannis ār gane keras dara onghon otkhas ambras keras : ār gā cārē cārē khandyar dara ेṛpā kirryar. Sannis oṇṭā bās-khoppā gusan kāldas dara ba'adas : 'Hīrā bajhaba'ā ongoi?' Bās bācā : 'Ēn gā pollon ; nannā bās gusan kalke dara menke'. Ennem menā menā jokk gahri kuddyaś : munjā nū oṇṭā bās gacchrādim. Adin tāryas kī ेṛpā ondras dara kūm kamcas. Pahē kōhar āsin tam gane eksa'ānim ic'ā malā ci'inar ; tām bēsim khall nū icnar ; sanois önd addā, eksan khūrīta amm ittī, asau icdas. Dhēr ullā gūjī ār iñjō khetta' ondrar-kī ेṛpā barnar ; aṣgabi nū oṇṭā hō malā bajbri'i. Pahē undul adi nū oṇṭā hīrā bajjhā kerā.

Iñjō bi-ā bisā, kōhar dhibā khōpḍar, dara örmar mēlā kerar ghōrō khēndā. Dahrē nū oṇṭā sattē pursāgahi<sup>(1)</sup> dāng ijta'car dara salhā nañjar : 'I dāngan deg'a lekh'ā ghōrōgutthīn khēndot'. Mēlā nū ḥṣyar. Ār gā meccā meccā ghōron khindyar ; pahē sannis urmī ghōrō gusan kuddas dara mendas : 'Endr, ghōrō, sattē pursāgahi dāngan deg'a ongoi'? Munjā nū oṇṭā tiṭū-ghōrō gacchrā, dara bācā : 'Ēn deg'on'. Ās adinim khindyas. Ā dāng gusan ḥṣā taprem, adin tiṭū ghōrō deg'a khāccyā. Nannar tang'ā tang'ā ghōron bongta'ā bongta'ā helrar, pahē uēkhai hō' pollā deg'sā. Khōkhānū ā kōhā kōhā ghōrō khardyā dara khatrā dara abrāgahi khedd essrā. Aulanti kōhar tangrisin iklā hō malā sādhācar oiccar.

—There were seven brothers. Six of them were married men, the youngest was (still) a bachelor. He never drove ploughing teams nor worked in the fields ; he was staying in bed at home and reading all kind of books. His brothers seeing this were angry, but could do nothing (to mend matters).

One day, the elders said among themselves : 'Come, let us bury him alive in a pit'. They did so ; but he, with a plough-coulter which he had concealed under his clothes, worked his way through (the earth), got out (of the pit) and was at home even before his

(1) Khetta', to shake off or out by imparting jerks, to knock out or off by beating with a piece of cloth, with the feet, etc.

(2) Pursā is properly the height of a man from his feet up to the top of his raised-up arm and hand.

(3) The horse of none of them.

brothers. ‘Good heavens! (they said) we had buried him; whence does he come from?’ They were no match against him.

Another day, they said: ‘Come, let us take this clever man to the woods and have him caught by a tiger’. They abandoned him in a deep forest and went away. When a tiger turned up to catch him, he said: ‘Why hast thou come alone? Go and come three or four of you, then you will be able to devour me’. (But) when a goodly number of tigers had collected, the boy was no longer (within reach): he had climbed up a high tree.

Another day, his brothers went once more to the woods to fetch bamboos and make fishing-baskets. The youngest accompanied them and was again abandoned by them: they cut hastily (what wood they wanted) and returned home. The little man goes to a bamboo cluster and asks: ‘Bamboo, wilt thou be able to catch a diamond (for me)?’ The bamboo answered: ‘Not I; go and enquire from other bamboos’. Thus he went about for a while, repeating his question. At length one bamboo made the undertaking. This one he cut down and carried home, and (out of it) he made his fishing-basket... His elders however do not allow him to set it down anywhere near their own fishing-baskets (*i.e.* anywhere with themselves). The latter they laid in a select field; the younger brother lays his own at a spot where the waters of the village lane collect (*i.e.* descend). Many a day, on coming home, they knock a quantity of fish out of their baskets, while not a single one has been caught in his own. One day however a diamond was caught therein.

By the sale of their fishes the elder brothers had made money, and they all went to the fair to purchase horses. On the road they set up a perch seven times the height of a man, and agreed to buy animals able to clear that perch. They arrive at the fair. The elder brothers purchase very tall horses. The youngest however walks to every one of the animals (brought to the place for sale): ‘Horse, wilt thou be able to jump over a perch seven times the height of a man?’ At length a tattoo (was found who) undertook the feat. ‘I shall do it’, he said. The boy purchased the tattoo. As soon as the party reached the perch, the small pony jumped clear over

it. The other brothers put their mounts at a gallop many a time, but no horse was able to clear the perch. Finally those tall horses got tired, fell and broke their limbs. From that day the elders ceased to tease their cadet.

37.—*Bhariyas̄ dāra Lakrā. The Water-Carrier and the Tiger.*

Onṭā lakrā oṇṭā kūbī gusan amm ḥnāge kerā khanē, ad ek'ām ḥrtī adi nū khattrā dāra ulam rā'. Ā kūbī nū orot bhariyas̄, amm niid'āge keras. Lakrā, asin ḫryā-dāra, nēā belrā : 'Anā bhariyas̄, engan otthra'ā ci'ā'.

5 As meñjas : 'Khāse otthro'on' ? Lakrā bācā : Īā, ninghai geṭhyan etta'ā : hōle ēn ayyā-kör'op, nīn natgoi'. Bhariyas tanghai geṭhyan cītācas ciccar, dāra lakrā meñyā-rukhā. Anti endr mañjā ? Lakrā ā bhariyas̄sin mōkhāga nigirdigīt namī ! As bācas : 'En otthorkan dāra nīn engau mōkhā biddī' ? Irbar oṇṭā addon pañc badcar<sup>2</sup>.

10 10 Adđo lakrān ānyā : 'Mōkhai ci'ai ; ālar gā eman sugarkhanē dik nannar, mēd nū ladnar, kheserti natagta'ānar'. Anti tatkhā-mannan pañc badcar. Tatkhā-mann hō bācā : 'Mōkhai ci'ai, lakrā ; ālar engan sādhā ānar ; khafijo'on hōle, oṇṭā khafijpan gā mōkhnar, oṇṭān labda'ānar ci'inar. Khōkhānū Sirupādes ānyas :

15 'Nim kōrē-kōrē tang'ā tang'ā<sup>3</sup> katthen tengā ; hōle ba'on'. Tingyar ciccar.\* Sirupādes lakrā muñjā nū bācā : 'Nin ekāse kurckī, adin emāgē ed'a'.<sup>4</sup> Khanē lakrā ā geṭhyā nū onghon kōrē, ed'āge. Sirupādes āganem bhītācas ; khōkhānū bhariyas lakrān lau'ā helras dāra pitya ciccas.

—A tiger, which had gone to drink at a well, somehow fell into it and could not come out (lit. remained inside). A bhisti went to the same well to fill up his goat-skin. The tiger began to entreat him : 'O bhisti, take me out of this'. The man asked : 'How shall I take thee out ?' The tiger said : 'Look here, you let down your goat-skin, I get

(1) *Bhariyas̄* means a carrier, a porter. In this story (no doubt adapted from Hindi) it refers to a water-carrier. Likewise *geṭhyā* or *phūjī*, a track for the conveyance of goods by oxen or bullocks or packhorses does here duty for the bhisti's goat-skin.

(2) *Panc bādnā*, to choose or accept as arbiter, to refer the case to.

(3) *Tang'ā tang'ā* may like its Hindi synonym *ayād*, refer to the 1st, 2nd or 3rd person.

inside and you pull upward'. The bhisti did so and the tiger came out. What happened next was that the tiger showed its teeth to the man, previous to devouring him. 'I have taken thee out', says the latter, 'and thou wantest to eat me up?' They took an ox as arbiter between them. The ox said to the tiger 'Devour him. Men constantly annoy me, put burdens on my back and by means of a halter pull me along'. They next referred the case to a mango-tree. The mango-tree also said : 'Tiger, do eat him. Men are foes to me ; if I bear fruits, they eat part of them, and throw the rest about'. Finally the jackal is chosen as judge. Sirupande said : 'Let each of you expose the case with all details. I shall then decide'. They did so. In the end, Sirupande said to the tiger : Show to the court how thou couldst get into this goat-skin'. The tiger went into the goat-skin once more, just to show. Sirupande had the goat-skin tightened up immediately, and the bhisti beat the tiger to death.

### 38 — *Bāṇḍā Cigālō. The Tailless Jackal.*

Orot paegis nitki Khosrā ḥāvakkhē uīā kālālagya<sup>1</sup>, dara paccō nitki maṇdi hō'ar ci'ālagyā. Undul oñta Sirupādes piçcon khakkhyas dara meñjas : 'Endr kādi, paccō ?'— 'Anā babū, paegisge maṇdi hō'adan ci'idan'. Sirupādes bācas : 'E paccō, paccō-ali taldī dara khāṭ nū bagge amm ra'i; ekāse kajī? En kāṛta'ādan ci'idan'. Kūti gusan ḫrayar khanē : 'An paccō, maṇdin ēn kum'en<sup>1</sup>; nīn enghai kholan dhar'ai'. Kattnuin kattnum Sirupādes maṇdin adbhā óndas eiccas. Nannā nannā ullā hō ennem nañjā; dara paccō ullā ullā tang ḫlasge khībhī maṇdin ho'ālagyā. Paegis undul meñjas : 'An paccō, endrge nitki koc'ā nandī-ki<sup>2</sup> maṇdi ondrdī? Paccō ānyā : 'E paegi, oñta cīgālō ḫabré nū ullā ullā khakkhi'i : adim ṭhak'i dara ūnī'. Khauē paegis ānyas : 'E paccō, nin i khallnum innā ra'ai : nēlā inim ningāge maṇdin hō'on'. Āṅka lekh'a nañjar. Paegis eppā nū chachem kirryas, dara paccō khall tarā rahcā Luhāṛī berā nū

(1) *Kum'na* (pron. kummnā), to carry on the head.

(2) *Koc'ā*, as a noun, means a chip, a bit or piece cut or broken away from; *cīgākī* *koc'ā*, a potsherd. As adjective, it means notched, chipped, scooped out. In the last meaning, however, the proper word is *khībhī* (1.9) or *khīpēhī*.

15 paegis kukan bāgra; dara kierin kūryas<sup>1</sup>, dara oñta khollā-kanton cakcas ki manđin ku'omyas-dara kālālagyas. Khār gusan Sirupādesin khakkhyas. 'Endr kādi, pacōō'? — 'E balū, pacgiage manđi hō'odan ci'idan'. Sirupādes bācas: 'Khār nū amm baggē ra'i, ekāse kattōi? ēn kum'on manđin, nūn kholan dhar'ai'. Cigālō munddb lekh'a manđin ñnā helrā khānē, paegis kanton othras dara kholānim mūcias cīcas. Sirupādes ajgut manarkī kiri īryas dara lakheas pacgisim taldas, pacōō malāl ...

20 25 Khanē Sirupādes paegisin dhirāba'a helras: 'Ra'a, pacgi, ēn ninghai ugta-kaṛbā nū corgon<sup>2</sup>. Paegis panāgahi khutī kamtācas dara ugta-kaṛbā nū thōkcas cīcas. Sirupādes cbachem barcas ki anan corga helras khānē, liñđinim hotrācas.

30 35 Sirupādes onghon ānyas: 'Ra'a, paegi! Thitackai: ninghai khēran ēn khār'ón', Dhirābäcka lekh'a, as undul dhēr cigālōn sangī occas dara paegisgahi khēr khār'äge kerās. Tahē paegis khēran munddb gucchabäckas rāheas dara tān tātān dhar'arki kuslinuu ukkas ra'as. Nannā nannā cigālō kōrcā khānē, paegis abrān tīni tani thōthcas. Abra ba'a helrā: 'Anā harō, oñta kōha gayā ra'i; ad gā thōth'hī dara ambi'. Urminti khōkhānū a bāndā Cigālō hō kōrcā: khānē gā adin paegis jōrtū thōthcas cīcas. Ad bongā dara mīkhyā: 'Nīn khēr ba'adar, paegis taldas kā, harō'!

40 Sirupādes khisāras: 'Ra'a, paegi (bācas): ninghai kohndan khār'ón'. Khanē paegis tanghai urmi kohndan mesgā mañyāti cokkhas, dara tanghai mēd nū cind khassras: ennem-ās asānim atkhā majhi nū nūkhurkas ra'as. Sirupādes onghon sangī occas dara khār'äge barcas. Ekdā ekdā mesgā nū argi: abrān paegis tukdās<sup>3</sup> ci'idas; khānē ɔigālōgutthī ba'a helrā: 'Anā harō, paegisgabi kohndā gā kusri dara ambi'! Khōkhānū bāndā hō argyā. adin paegis kōrhēm tukkyas cīcas. Anti bongā dara mīkhyā: 'Paegisgahi kohndā

(1) Kārnā, to put or and tie a sāri round one's waist, gown-like fashion

(2) Corgonā, prop. to move forward with one seat rubbing against the ground or in grass (as dogs do), hence to sully.

(3) Ambhā here simply denotes extreme action in the first verb. 'The cock peaks with a vengeance'. See Q.R. Dict. ambhā, I, 8, last example.

(4) Lit. 'pushes'. The push in question is given with the head, as shown by kussi.

45 kusai ba'adar, paoglisim taldas kā, hanō'.—Anti, paegis hō ek'am  
örti Sirupādesin piṭa pōllas, dara Sirupādes bō asgahin endra<sup>1</sup> hō  
khar'a pōllas.

Mūñjā nū salhā nañjar paecō-paogi<sup>2</sup> : 'Ekāsē abṛā urmī oigālon  
thak'ot dara piṭā khaccot? endr ḫr otthiro'ot? Undul paecō  
cālī nū ukkyā dara cīkhā helrā : 'Enghai paegis keucas koras l ekām  
nanon'? Cigālōgutthi ānyā : 'Ān paecō, bhōjē nanai E nū ep'ol  
kā malā'? Paecō bāoā : 'Endrge mīlā ep'on, nattī'? Paecō endr  
nanjā? Dhēr baggē gośthā khōṇḍā dara pakhnā. Paegisai nūḍā  
kī cigālōgutthi urinī bhōjē ūnāgo eddā. Abṛā jummrā khanē,  
paecō à gośthā kudhā nanjā, à pakhnā mīñy; khōkhānū dagcā  
oicca. Pakhnā otthor otthor amm nū sajjī : abīrī chośgorgor ba'l.  
Abṛā cigālō oñtan oñtan ni'i : En̄ā cl, ajīl; engā cl, ajīl! —  
'Ra'a, nattī; bi'a ci'or hōle, örmarge manō; khitton'. Khōkhānū  
bācā : 'Barā, nattībagārō; akkū biocā.' Barca khīnē, paecō bā'a :  
'E natībagārō aṇuñem rā'or, hōle gā nīm bīccānakhrō'or kā arbāna-  
khr'or; aōnge barā : örmārin paghāti khut'on'. Dara ad. nannā  
cigālon gā paghātī khutoā, pahē à bāṇḍā Sirupādesin sikṛītī khutoā.  
Abṛā urmī pātī pātī ukkyā khanē paecō mēkhā helrā : 'Pannā kotgā!  
cārē barke, paegī hō hō'! Abṛā cigālō minī : 'Endr b'ālī, paecō'?  
'E nattī ēk gā mīkhkan'. Munddhtāg<sup>3</sup> ekām pacgia kaprkā:  
85 rāheas, asanti oñta kōhā mugran otthras kī barcas ... Abṛā urmī  
cigālon tarkuṭintī lau'a helras. Bāṇḍā guman ḫrayas khanē, adin  
koṛhem lau'a helras ekatti sikṛī essa. Idin irya kī nannā. oigālā bō,  
paghan natgā natgā, khaccyā khaccyā, dara urmī ekātarā ekātarā  
bongā.

—An old man crossed the Koel every day to go and plough his fields; his wife every day carried him his rice. . One day a jackal met the old crony and asked : 'Where are you going, old dame'? 'Child, I am taking rice to the old man'. Sirupāde said to her : 'Mother, thou art aged and the river carries muah water; I am going to help

(1) Two pronouns in apposition. Lit. 'He could not steal anything of his whatsoever'.

(2) Adverbial sense : 'between husband and wife'. Mukkā-mēt is often used with the same force.

(3) Beforehand, in advance.

you across'. When they reached the (near) bank : 'Mother, I shall take the rice upon my head : you just hold my tail'. During their walking across, Sirupande ate half of the rice. He repeated this on the following days, and each time the old woman brought a scooped out rice portion to her husband. One day the latter asked : ' Wife, why doest thou bring me regularly rice, part of which thou hast scooped out ?' The woman said : ' Husband, every day on my way here, I meet a certain jackal : it is he who plays the cheat and eats off that rice'. The old man replied : ' Wife, to-day you stay in this field, and I myself shall bring the rice to-morrow'. It was done accordingly. The old man went home on stealth and his wife remained in the field. About nine o'clock in the morning, the old man combed his chignon, put on a sari, sharpened a razor, and was off with the pot of rice on his head. Near the river he came up with Sirupande : ' Where do you go, old dame' ?—Child, I am taking rice to the old man'. Says Sirupande : ' There is much water in the river ; how shall you cross ? I will carry your rice, take hold of my tail'. When the jackal fell to the rice as usual, the old man took out his razor and cut the (glutton's) tail clean off. Sirupande in great surprise turned round and knew (it was) the old man, not the old dame... Sirupande then came out with threats : ' Wait a bit, old man ; shan't I cover the handle of thy plough with filth ' ! The old man ordered some iron nails to be made and drove them into his plough-handle. When the jackal came to rub itself there, it (only) got its seat scratched.

Once more Sirupande said : ' Wait a bit, old man ! Thou hast cheated me, I shall have (lit. steal) thy fowls'. One day he, true to his threat, took with himself a pack of (other) jackals and went to rob the old man of his fowls. But the latter, after removing the fowls, was sitting in the very poultry house, armed with a scythe. As the minor (lit. the other) jackals made an entrance, he just gave them a touch of his weapon. They shouted : ' O brothers, a huge cock is there, which pecks very hard '. The tailless jackal came in (also), as bringer up ; the old man made a good gash into him. It ran off shouting : ' You fellows, what you call a cock, why it's the

old man'! Sirupande was angry : 'Wait a bit, old man (he said) : I shall have thy pumpkins'. The old man plucked all his gourds off his roof, covered his body with ashes, and hid himself there amid the leaves. Once more Sirupande took associates and came for his robbery. Some of the (minor) jackals got upon the roof ; the old man gave them a shove (with his head), and jackals to say : 'O brothers, the old man's gourds are butting frightfully'! After them the Tailless one, in turn, went up : to him the old man gave a master thrust. It ran away shouting : 'You fellows, what you call the old man's gourds, why it's the old man himself'. So, neither could the old man kill Sirupande, nor could Sirupande rob the old man of anything.

In the end the old pair held a council : 'How shall we allure all those jackals and make an end of them? What means?' One day the old crony seated herself before her door and cried : 'My old man is dead; What shall I do'? The jackals said to her : 'Old dame, prepare a funeral repast; you will invite us, won't you'? The woman said : 'Why shouldn't I invite you, children'? (Then) what did she do? She collected a good quantity of dry cowdung and pebbles. After hiding away her husband, she invited all the jackals. When they had gathered, she made that cowdung into a heap over the pebbles, and set fire to it. Each time she takes a stone out, she drops it into water : (the stone) hisses violently. Every jackal asks for one : 'Give to me, granny! Give to me, granny'!—'Wait, children; if you allow the cooking its time, there will be (cakes) for all! I will make the shares'. Finally she said : 'Come near, children : now the cooking is over'. As they approached she said : 'Children, if you remain as you are, you will rob one another or have a fight; so come, I am tying down all of you with ropes'. And she bound them all, the minor jackals with ropes, and the tailless Sirupande with a chain. As they were thus seated in a row, she shouted . 'The iron bludgeon! come quick, old man, ho! ho!' The jackals asked : 'What do you say, old dame'?—'Children, I was calling for his manes'. Out of his place of concealment came the old man with a wooden mallet in his hand...He began to lay about all those jackals from one end of the row onwards. When he reached

the Tailless one, he gave him such a thrashing that the chain snapped...At the sight, the other jackals too, by dint of tugging at their ropes, broke them, and they all decamped, each in a different direction.

89.—*Ört chikṣṭālās. A Cautious Fellow.*

Dahrē skoi hole, sange sange ēkke ; ekṣā'ānim okkoi Lōle, kapke ki'okke ; nannā-guyā<sup>1</sup> kāloī hōle, cibutti ॥'ake'.

I ḫanjan parkhāgo oṇṭā ălas urkhas. Kānum kānum önd addā umm önāge ijjus. Dobbā nū oṇṭā kakrōn īryas dara ānyas : 'Ānkā 5 ra'ī : 'dahrē ēkōbīrī, sange sangē ēkke' ; pahē enghai sange gā nē hō malkar'. Ennē bē'anum ăs ā kakrōnim pettas ki tanghai kukkhe'enā nū gbusyācas. Jokk hārī keras ki oṇṭā mann gusan cūtās dara khandas keras. Abīrī oṇṭā ajgar nerr aśānim rahoā, ăsin nunkbāge bar'ā helrā : ad ekannē ekannē hedde bār'ālagyā, annem 10 annem bayyan kōbā angla'ālagyā. Kukk nū gbusyāckā rahoā, kakrō adin īryā dara, nerr ekannē ekannē hedde bār'ālagyā, annem annem kakrō pagantī urkhā dara tanghai bakkan angulta'ā<sup>2</sup> helrā. Nerr 'ăsin permon' bācā ăganem, kakrō a ligabi phēnim parinyā : nerr ajgut uphrār'ā uphrār'ā, aśānim keccā kerā. Khökhanū ălas ejjras dara, 15 kakrōgshi nelkban bujhras-ki, haikat mañjas. Mundhubhāre kālā helras, dara bācas : 'I katthan parkhākan ra'adīn : 'dahrē ēkoi Lōle, sangē sangē ēkke'.

Kānum kānum önd addā ăt̄yas, asau dhēreben thakuar ukkar rahcar : ar dahrē-ikū alarin phasta'ālagyar. Ar ăsin hō okr'āgē eddar. Ar endr nanjkar rahcar ? Oṇṭā kūbin patgāli trū addar-dara, 20 ămañyā pitri attyar-ki, tām kūtī kūtī nū ukkar rahcar. Nīk'īm bar'or hōle, arin majhī nū okta'ālagyar : khattar kūbi nū mulkhīr kālālagyar,<sup>3</sup> dara thakuar ărgabi lat̄ti-phati cō ra ī, adin hō'ālagvar. Ar ădabré-ikūsin eddar dara-bācar : 'Majhī nū okkā' khanē, ăs önd kūtī 25 nū pitrin dhareas dara cōcas, kliyyā ērāge Ormā thakuar kūbi nū

1. *Guzz*, at, near. *Guyā*, at the house of, Fr. chez.

2. The crab's claws are conceived by the narrator as a sort of tongs distinct from the animal : hence the use of the causal verb : 'the crab caused its claws to open'.

3. *Uthnā* means 'to sit down' ; *ehnā*, 'to sit for a rest'. *Thakua* means *Thug*.

4. *Malpād/ajgar* would simply mean : 'they sank' : The gerund with kāpē is descriptive of Abortion : 'down-they went'.

khattrar kerar. As orgā helras : ' Mānī mānī kāthad : ' eksa'āuim okkoi hōle, kaprkē kī okkē '.

As astiklē hārī keras kī oñtā piddā āṛsyas ; khanē bīrī puttyā. As 5  
 ē paddānum dēlā nanjas dara ort kumbhras guyā kāttū tauā nē'āge  
 30 kersas. Endran ērdas ? Kumbhras guyā, olikhonr olokhnardura,  
 āsin bācār : ' Innā gā em guyā kattū twā malā ; innā emhai kukko-  
 gabi jiya kālō ' ! ' Ekāsēnū ' ? menjas khanē, ar tingyar :  
 35 ' Bēlasgahi tangdā ra'i, ad rāgas<sup>1</sup> ra'i. Adigahi beñjā pālī pālī  
 i tolantā dhēr kukkor gane mañja : ad arin örmariñ beñjāzahi  
 mākhānum pityā ciōā. Innā englasgahi<sup>2</sup> jiya kālō : aonige ēn  
 40 olkhdam olokhan'. Anti dahiē-ikus bācas : ' Èn gā diñdañ rā'adan.  
 Engāge ciā : èn, ningdasgahi uijī nū bēl-kukoi gane beñjro'on '.  
 A kumbhras khus mañjas, engdasgahi jiya bacchr'ō : àge eondā cār  
 laggyā, ciccas ; āsin ontācas, mōkhłāc-e, saprācas. Ùkhyā khanē  
 45 barāt urkhā. Beñjā manjadim Adhā-idlu mākhānu'n, a bel-  
 kukoigahi muñti ër'otā nerr urkhālagyā<sup>3</sup> : idin as ērda; dura, kuk'c  
 ottbrā khelē, kaincītī khāndyas ciccas. Nerr uphrārā dara urkhā  
 kerā. A kukoi niman manjā dara āsin pitā pollā Pairim alar  
 50 khöñdrar nitkigahi mañjka lekhā, māñtūn otthra'äge. Ar örmari  
 ajgut manālagvai inna endige malā tisgī ; khökhānū endr ērnar ?  
 iubārim urkhnar ! Anti dabiē-iku, idin iryas : ' Nannar guyā kaoi  
 hōle, cibuttī ra'ke ', dara tñ\_ālin on las kī erpā kirryas.

— If you travel, travel in company, if you sit low, look where you sit ; if you go to strangers, be on your guard'.

In order to test this proverb a man set out on a journey. At one spot he halted for a drink of water. He caught sight of a crab in a puddle and thought : The proverb says : ' if you travel, travel in company ' : now, I have no one with me. With these words he picked up the crab and thrust it into his headgear. Some distance further he lay down under a tree and got asleep. Meanwhile a huge snake which was living there advanced to swallow him up : the nearer it came, the wider did it dilate its jaws. The crab in the turban noticed that snake ; and, as the latter was approaching more and

<sup>1</sup>. Corresponding to the Hindi ' Rakshas ' or ' Rākhas '.

<sup>2</sup>. Maydas and 1. 37 ningdas mean ' our, your son '.

<sup>3</sup>. The use of the Imperfect tense suggests that the ' coming out ' was still in process.

more, the crab was moving out further and further, opening its claws wider. When the snake was on the very point of stinging (the sleeper), the crab pinched its hood. The snake writhed in agonies and died on the spot. Subsequently, on awakening, the man realized the crab's doing and admired it. He resumed his journey, saying : (One part of) the proverb is tested : ' if you travel, travel in company '.

He came later on to a place where a number of thugs were sitting (in a circle) : they used to lay snares for travellers. They invited him to squat with them for a rest. What had they devised (*i.e.* done) ? After covering a well with leaves (sown together), they had spread a mat on top, they themselves squatting all round the brim. If any (likely victims) presented themselves, they made them sit in the centre : down into the well went the poor wretches, and the thugs carried off whatever baggage might be his. When they invited (our) traveller and said : ' Sit down in the centre ', he seized and lifted up one end of the mat to look underneath. All those thugs fell into the well. The man thought : ' True is the saying : ' wherever you sit down, look at what you sit upon'.

He proceeded further and came to a village, when the sun went down. He stopped there and went to a potter's to ask for pots and pans. What does he see ? At the potter's house, they told him, amid tears and laments : ' Oh to-day we have no pots (for sale); to-day our son must die'. ' How is that ? ' he asked. They then said to him : ' The king has a daughter who is a ghoul. A number of young men of this hamlet have, one after the other, been married to her, she has killed them all on the very night after the marriage. To-day our son shall die : this is why we weep and bewail'. The traveller said : ' I am a bachelor. Allow me : I will marry the king's daughter in lieu and place of your son'. The potter felt glad that his son's life should be saved. He gave (the traveller) whatever he needed, food, drink and fine clothes. The wedding party started after dark, and the marriage did take place. At midnight two snakes began to emerge from the princess's nostrils : he notices the fact and, when (the snakes) let out their heads, he cut these off with scissors.

The snakes writhed and fell out. This purified the princess and she did not (*lit.* could not) kill him. Early in the morning people assembled as they had done ever before (in front of the palace), to take out the corpse. They were marvelling why on that morning she did not open her door ; in due time, what do they see ? both of them are coming out ! The traveller had experienced (how wise the proverb is) : ' If you go to strangers, be on your guard ', and he went home with his wife.

#### 40.—*Āl-piṭū Lakrā. The Man-Eater.*

Ort ālī ḥorāng kerā kharrā<sup>1</sup> ondra'ā. Kharrā hō bēsim baggē khakkhrā kera : ad baggem mūzyā. Tētrā nollā khanē, onṭā lakrā asānim rahcā, adin ā ālī anyā : ' Ē babū, barā, tēttvā' Lakrā bācā : ' Endran ci'oi-dara<sup>2</sup>, piċċo ? ' A ālī bācā : ' Anā balū, endran ci'on ? Idigā, otthā-ēk̄h ra'i : kukoi manō, hōle gā beñjon ci'on, dara kukkō manos hōle, sangī jōrtu'on'. Anti lakrā tēttā ciccā. Jokk ullā kerā khanē, lakrā onṭā qhicuā-orān<sup>3</sup> menāge taiyā endr lellē mañjā ; ālī tingyā : ' Kukoidim mañjā' Baggē candō kirkī rahcā khanē, lakrā ā qhicuan onghon ērā taiyā kukoi eō kōhā pardyā. lhicuā tingyā : 10 ' Akkū tanī tanī ammgutħbiu undri'i'. Dara onghon ērāge taiyā, khanē gā qhicuā tengr ciccā : ' Akkū kanyāri mañjā'. Anti lakrā bācā, dara adin beñjrā dara ondra'ā helrā.

Ondrnum ondrnum, önd addā mañyā dippā dara kiyyā gadđi rahcā,<sup>4</sup> asan lakrā ā kukoin bācā. ' Lagē, nīn iešan kađrkā<sup>5</sup> nanai : ēn attrā lahrī urkbā kādan '. Pahē ad mūħi mūjhra'ā lakkī rahcā, abīrim lakrā mañyā tarti bongki barrā, dara asānim adin pityā kī mokkhā.

20 Jokk ullā khōkhā, lakrā tangħai sasrār nū keiā dara tangsāsan kultī urkhkā<sup>6</sup> onṭā kaħthan tengā helrā : ' An ayō, ningdāge gā, kālā khanemti, khann-nuſjnā mañjā. Urmī nulakh ukkyā kerā

<sup>1</sup>. Bamboo shoots plucked for greens. They are eaten either cut into bits and roasted (*bangā*), or as a pulse-like condiment (*haġħba*). See Dictionary.

<sup>2</sup>. Grammar, p. 288, 6.

<sup>3</sup>. A king crow.

<sup>4</sup>. Lit. at a place which upward was high and downward (was) deep.

<sup>5</sup>. Sāl-tree twig used as a tooth-brush. *Kađrkā* n., to rinse one's mouth.

<sup>6</sup>. Trumped up story. Compare the idiom 'to suck out of one's thumb'.

Jokk ullā khatrī sanni engsārin<sup>1</sup> susār nanāge taiyai'. Ā alī lakṛāgahi ānkā lekh'ā sanī tungsārin taiyā cicā. Dahrē nū ḥicuā-ōṛā dāṇḍī pāṛī : 'Bongai koi, bongai koi!' Ā kukoi meñjā : 'Hudā, bhaṭū! hū ὄṛā endr ba'i?' Ad bācā : 'Endr ba'i, maſ ; gucaī<sup>2</sup>. Ennem keśnō dhaō ḫā ὄṛā pāṛnum barca .. Eksan tanghai ūlin mokkhā, ā addā nū ūlisyar khanē, ā kukoin hō kaṛkā nanāge bācā, dāran tān mafiyā tarā kerā. Ad mūhi mūjhra' alagya, abirim lakṛā mañyā tālī rittim ittyā dārā adin hō mokkhā cicā.

30 Idigahi<sup>3</sup> onghon lakṛā easrār nū kirryā dara bācā : 'Ē ayō, majblī hō bērām khatrā ; uoṅge kōbā mayyan taiyai, ārgahi susār nanō'. Tangsās pattācā dara taiyā cicā. Dahrē nū ā ḥicuāgahi dāṇḍī mindri'i : 'Bongai, koi, bongai, koi'! — 'Hudā, bhaṭū! endr ba'i hū ὄṛā bhaṭū'? — 'Endr ba'o maſ ; gucaī'. Hārī kerar ; 35 dara ā addānum, eksan irbārim ijki ralca, asan adin hō kaṛkā nanāge anyā ; dara, mūhi mūjhro'ō bīrī, barcā ki adin mokkhā cicā.

Khōkhānū onghon lakṛā easrār kirryā dara tangsāsan bācā : 'Kōhad hō, kūl nuñjnātū, uphrār' i kniddī : kōbā dadāsin taiyai. 40 Malā ra'os ; eros kī bar'os'. Lakṛāgahi ānkā lekh'ā, ā alī kōhāsin hō taiyā cicā. Ās khisānum dāhī kālālagyas. Saſtnū ā ḥicuāgahi dāṇḍī-pāṛnan ās hō meñjas dara urmī kathān hujhras. Soṭtan ceḍdas : dara, lakṛā anyā : 'lagē dadā, nūn isan kaṛkā nanā, ēn bahrī urkhā kādan,' abīrī, ās chachem dārangā heddē nū kaprakas ralcas. Ad bungkī ittyā khanē, adigahi kukknim passus dara ciccas. Asānim khōkhānū mūjhras khanē, tangṛībagargahī punan iryas .. Ibṛān kōllān mafijas-kī pettas dara eṛpā ondra, dara tangyon urmī kathān tingyas ciccas.

—A woman went to a forest to fetch bamboo saplings. She found a large quantity of them and made a good crop. Being unable to raise (the basket) to her head she said to a tiger who was near : 'Come child, help me to get this up'. The tiger asked :

<sup>1</sup>. 'The youngest of my sisters-in-law.' She, being older than the wife, is referred to, on l. 20, as *majblī*, your sister's daughter.

<sup>2</sup>. On this construction see story 28, l. 28.

<sup>3</sup>. For *idigahi* khōkhā.

'Woman, what do you propose to give me?' Says the woman : 'Child, what can I give? You see that I am in the family way : if it is a girl, I shall make her your wife, and if it is a boy I shall make him your chum'. The tiger assisted her in lifting up the basket.

A few days later, the tiger sent a kingercrow to enquire what sort of child it was ; the woman said : 'It is a girl'. Many a month passed, and once more the tiger sent the kingercrow to see how big the girl had become (*lit. grown up*). The swallow reported : 'She now can fetch a little water and do such things'. Once more he sent the kingercrow and the bird's message was : 'She is (now) of marriageable age'. So the tiger came, married her and departed with her.

On their journey, at a spot where high banks overhang (a stream), the tiger said to the girl : 'Come, cleanse (here) thy teeth ; I am going to the privy that side'. But, as she was busy washing her face he, from a height, pounced upon her ; he killed her on the spot and devoured her.

Some time later, the tiger went to his mother-in-law's house, and told her a trumped up story : 'Mother, your daughter, from the very day she left, got sore eyes. Every work is at a standstill. For a few days allow my little sister-in-law to come and take care of her'. As the tiger requested, the woman did send his little sister in-law. On their way the kingercrow began to sing a song : 'Flee away, girl ! flee away, girl'. The girl asked : 'Up there, brother-in-law, what does that bird say?' He said : 'How can I know, girl ? Come on'. The bird repeated its song again and again...On reaching the spot where he had eaten up his wife, the tiger said to her also to cleanse her teeth, and b himself went up. As she washed her face<sup>1</sup>, the tiger suddenly came down and devoured her.

After this the tiger returned once more to his wife's house and said : 'Mother, your second daughter also has been taken ill ; do

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<sup>1</sup>. This detail is invariably repeated at each fresh murder. The moment chosen is when the victim is looking away into the stream

send the big girl, that she may take care of them'. His mother-in-law believed him and did as requested. On the way the kingrow's song was heard : ' Flee away, girl! flee-away, girl'—'Up there, brother-in-law! what does that bird say, brother-in-law?'—' What can it say, girl? Come on'. They went on; at the spot where her two (sisters) had stopped, he told her likewise to cleanse her teeth, and when she was washing her face, he came and devoured her.

After this the tiger went once more and said to his mother-in-law : ' Your eldest daughter also is writhing with colics, send my big brother-in-law. He won't stay; he will just see and come back'. Accordingly the mother sent her elder son. The latter set out in anger. It happened that he also heard the kingrow singing, and he understood the whole (tragedy). He threw a club on his shoulders; and when the tiger said ' Come, brother, cleanse here thy teeth, I am going to the privy ', he hid himself at the foot of the embankment. When the tiger came down at a run, he smashed his head up clean. When he next washed himself, he saw beads of his sisters' (necklaces). In deep sorrow he picked them up, brought them home and related to his mother all that had happened.

#### 4).—*Danō-Daīt. The Dragon.*

Oit urbae urbni rahcar; ārgahi erpā tōrang heddē racheā; ārgahi irb khaddar rahcar, oñtā kukkoś dara sannī kukoi. Undul irbārim ultī bongkar urkhnar dara cīkhnar. Ghōrō menjā: ' Endrgē cīkhdar? Tingyar ciccar: ' Emhai erpā ulā oñtā danō-dalt (<sup>1</sup>) embasin dara ingyōn mōkhālaggi, dara eman hō khōkhānū mōkhā biddi.' Ghōrō bācā: ' Engan kollā dara irbārim eng mañyā argā' bācā. Ārin occā dara bongā kera. Danō-dalt ārgabi tangyō tambāsin mokkhā cappyā, dara al-rā khaddarin khed'ā helrā.

10 Khednum khednum ȳrsā helrā khanē, oñtā bāsargahi <sup>2</sup> jhūr nū ennē ba'anum gbusyārar: ' Bāsar-khoppā taldī, hōle gā eman bacchāba'oi'. Ā bāsar-khoppā qhēr jhūr rahoā: ulā kōr'āge Danō-dalt addā beddā kuddā, muñjā nū bāsnim cayrā helrā: abirī ghōrō urkhā dara ā

<sup>1</sup>. *Danō-dalt* (from II. dānar), a demon half man and half animal, with a crested head, enormous claws, and eyes and mouth which spout fire.

<sup>2</sup>. *Bāsā*, hollow stem bamboo-tree; *bās*, full stem bamboo-tree. A third kind of bamboo, the strongest and heaviest, is called *bāsin*; whether full or hollow, it does not float.

**khaddarin hāfi bongtā ā.** Bongnum bongnuin oñta **khār** gusan **gysyat** ghōrō ārin kañtāoā ; pahē Danō-daltge lau-larang argāge mañjā. Ad 15 argālagyā **khanē**, larang **khaccrā** kerā. Danō-dalt ārin **ḡsā** pōliā. A **khār** apakkhē ghōrō dhuakākāti khattā dara keccā kerā. Ār adigali **khebdau** dara **kheddan** occar . **kheddan** gā ēreth **dara** **khebdan** phiri kamcar, dara ā torangnum ra'ā helrar : mākguṭṭhin lauc mōkhālagyar.

Undul ā rājintā bēlas seldrā lēcā keras ; torang nū ās gusan cicc 20 ghaṭṭrā kerā, dara ās tanghai ḫalarin cicc beddā tayyas. Ār mann nū argyar kī ērā helrar. Ond addā cicegabi mojkhā-cō'onan Iryar dara asan nē'ā k:rar Ayyā abrā bhayā-bahingahi erpā ral.cā. Kukoi cicc ci'age ultī urkhā **khanē**, ār mogbārar kerar. Tamhai urbāsin barcar-kī tingyar : ‘ Ninghai tat**khā** hō adigali **kheḍḍ** lekh'ā malā jumro'ō<sup>1</sup>. Bēlas ā kukoigahi tangdadāsin edqas ki ās gustī tangṛin nēcas, pahē ās malā cicas.

Aunlantim bēlas āsin pitāge tihā nanā helras. Āein bācas : ‘ Enghai rājī nū ujjdai : kalā, engāge māk pitā ondra'ā’. A kukkos tanghai ghōrō-**kheḍḍ** ēreththan occas dara māk pitā keras. Ekābīri oñta māk mañya<sup>2</sup> ēreth calābā'ālagyas, abīri oñta hartu<sup>3</sup> cicyār'ā helrā : māk bongā kerā. Anti kukkos ā hartun erethti tukāckas kuddas. Hartu bāca : ‘ Eudr lau'ā beddai ? nin ba'oi, ā lekh'am nanon ! engan ambā lau'ā ’. Kukkos bācas : ‘ Engan bēlas māk lau'ā tayyas khanē, nin cicyārkī dara bongtākī ? **Khanē** hartu : ‘ Guca (bācā), ēnim bēlas gusan kādan. Enghai **khēser** nū paghā lagāba'ā dara bēlas gusan ho'ā’. Kukkos adin ghisya'āndutim occas. Ārsar-kī bācas : ‘ Idin engan māk lau'ā malā ciccā ’ !

Pahē bēlas irbarinim ambyas<sup>4</sup> dara ā kukkōsin bācas : ‘ Kalā, dara lakrān lau'ar ondra'ā’. Kukkos hartun ānyas : ‘ Akkū endr nanon ? Hartu bāca . ‘ Engāge nau mangahi oñta mugrā kam'a dara guca : lakrān lau'ot’. Kukkos sarnan keras dara mugrān kamcas. Ār nannā torang kerar. Thaukam ārin Danō-dalt **khakkhyā**.

1. Lit. ‘ Even thy tongue will not be compared (bear comparison) with her feet.’

2. In Hindi *halamān*, baboon, the black-faced long-tailed monkey.

3. Lit. let them go, dismissed them.

45 **Ād** à **kukkōsin** dharcā **khanē**, hartu à otthā mugrāti ônd mugrā lancā. **Khanē** Danō-dalt : ‘ Ambā lau’ā ; ba’or indri’im ba’or, én nanon ci’on’. Hartu bācā : ‘ Oñtā lakṣan emāge piṭai’. À lakṣan bēlas gusan on’rar. Anti tēlas ek’am ôrti à kukkōsin thak’ā pollas dara asgahi tangṛin hō hō’ā pollas.

50 **Khōkhānd** lēlas às gane lar’äge thanne, dara àsin anyas : ‘ Lingé, enghai dara ninghai majhī vū larai manānek’ā ! Kukkos à hartun mifijas : ‘ Ikāsē nanāge manō ? én gā otokh alān ra’adan’. Hartu bācā : ‘ Èn ningā, e telengārin **khōnd’ā** kādān’ bācā, dara à Danō-dalt gusan kerā dara anyā : ‘ Ed ninghai sanger ra’anar, arin **khōnd’ai**’. Ad qhērekau danō-daltguṭthin **khōndā** dara ondrā dara c̄nta heddetā tungri nū ijtācā. Hartu abrān bācā : ‘ Ekātāra hō ambke kalā enghai bēgar ènkāti’. Tān oñtā **khōplā** kōrcā, khēr èrāge Kukkos ghōrō-khebdā phirin dharcas. Majhī nū ijjkas ra’as. Aofidā bagge oār calabācār : pahē oñtā hō àsin malā liggyā. **Khanē** telengar tām tām kaenakhra’ā helras : ‘ Ibaggē oār munj’alaggī, àsin oñtā hō malā laggyā : i kāthiñ hū hartun menā harō’. Aganem hartu abrā urmī danō-daltguṭthin eddā : ‘ Innā eō baggē mōkhā ongjar, à baggē piṭā mōkhā’. Anti urmī danō-daltguṭthi bungkī bārcā, dara eō alarin dhireā, carra mokkhā ciccā. Bēlas hō munjras kera. Asgahi uiji nū à kukkos bēl cajras, keras dara à rāji nū rāji nanā helras

— There were a rich man and his wife. They lived close to a forest and had two children, a boy and a girl. These two one day ran out of the house weeping. The horse asked them. ‘ What are you crying for ? ’ They said : ‘ There, in our house, a dragon is devouring our parents, and he wants to eat us afterwards’. The horse said : ‘ Untie me and mount, both of you, on my back’. He galloped off with them. The dragon made haste to finish off the parents and started in pursuit of the children.

As it was no longer far behind, they threw themselves inside a cluster of bamboo-trees, saying : ‘ If you are (true) bamboo, you will save us’ The bamboo-cluster was a very thick one, the dragon went all round to find an entrance and finally began uprooting the very trees : then the horse came out and, with (renewed) gallop, took the children further. They arrived at a river

the horse crossed it, but the dragon had to pass over a creeper bridge. As it was ascending 'this bridge'), the creeper snapped. The dragon could not overtake them. On the other side of the river the horse fell for want of breath and died. They took off its ears and legs : out of the latter they made a bow, and with the former a shield ; and henceforth they lived in the forest, living on the deer which they killed.

One day the king of the land went a-hunting. In the woods he ran short of fire and sent his men to fetch some. They climbed on a tree and looked round. 'They saw smoke rising up, and went there to ask for fire : this was the brother and sister's house. As the girl came out to give them (what they wanted), they were struck with admiration. On their return they said to their master : 'Your tongue itself is less tender and delicate than are her feet'. The king summoned the girl's brother and asked him for his sister. But the boy refused to give her away.

Henceforward the king sought to encompass the boy's death. He told him : 'Thou art living in my dominions : go, kill a deer and bring it to me'. The boy, with his horse-legged bow, went out for a deer. As he was on the point of discharging an arrow, a monkey gave a shrill shout and the deer escaped. The boy then steps about, aiming at the monkey. The latter said : 'What do you want to strike me for ? I shall be at your service for whatever you want. Do not strike me'. Says the boy : 'When the king sends me to kill a deer for him, thou shoutest and makest it run away' ? Then the monkey : 'Come (he said), I am going myself to the king. Pass a halter round my neck and take me to him'. The boy dragged the monkey along. On arriving he said : 'This is the fellow that prevented me from killing a deer'.

But the king did not mind them, and said to the boy : 'Go kill a tiger and bring it here'. The boy said to the monkey : 'Now what to do ? The monkey said : 'Make for me a mace of the weight of nine maunds and come along : we shall kill a tiger'. The boy repaired to a sal-tree wood and fashioned a mace. They then went to another forest. As chance would have it, the dragon met with them. It had got hold of the boy, when the monkey gave it a knock of that heavy mace. The dragon said : 'Don't strike ; whatever

service you (both) want from me, I shall render it'. Says the monkey : ' Go then and kill a tiger for us '. They carried that tiger to the king. So the latter could neither entrap the boy nor have his sister.

Subsequently the king made up his mind to wage war against him and said ' Come, there must be war between us '. The boy enquired from the monkey : ' What shall I do ? for I am single-handed '. The monkey said : ' I am going to levy soldiers for you '. He went to that dragon and said : ' All the compeers thou hast, collect them into one body '. This dragon assembled a good number of other dragons which she brought over, and posted on a neighbouring rocky plateau. The monkey said to them : ' Do not move until I tell you ' ; and he, the while, entered a thicket to watch the fun. The boy seized his horse-ear shield. He stands up in the centre...The enemy let a cloud (*lit. any number*) of arrows fly at him : not one struck him. The men then began to remark to one another : ' So many arrows (gone : our supply is) coming to an end ; and not one but has missed him. Eh fellows ! ask yonder monkey what this means '. Instantly the monkey called in all those dragons : ' To-day kill and devour to your heart's content ' ! The dragons, one and all, came at a run, caught men after men, ripped open and devoured everyone they caught. The king himself lost his life. The boy was elected king in his place and took up the government of the land.

## II. Religious Myths.

### 42.—*Cicc-Cēp.*

*The well meaning Dharmes wants to dispose by fire of the carcase of a huge man-eating monster, which he has just killed with his own hand. But in the world-wide conflagration mankind perishes. Its only survivors are two infants, whom the god nurses, rescues from savagery and instructs in good morals. The two become in time the renovators of mankind.*

Hullo bīrī kohā nād rahcā ; ad alargahī kānā-barnā dahrē nū anglikī ra'ālagyā. Ad kohā tungri lekh'ā meochā rahcā. Adin

ballālagyar aon̄ge, ālar adigahi baī nū kōr'ālagyar : eondā ālar ā dahrē nū kālālagyar, eondar malā kirrālagyar. Khanē Dharmes ānyas :

5 ' I dahrē iū qbēr ālarin nitki nitki kānā ērdan, anti ontā hō kirrnā malā ērdan '. Antile Dharmes ārin beddāge ittiyas. Khanē endr ērdas ? Kohā mudai asan ra'i : eondar attrā kānar, ār ormar ā nādgah kūlnum kōri ar

10 Khanē Dharmes ālargaahi muṭṭhā nū mañjas, darā ontā kohā addō nū nau nau mangahi ēr balman laccas kī keras. Ad ḥrisā helrā khanē, 'arē, bandā addō ' bācas. Antile Dharmes ā nādgah kūl ulā keras kī, ontā balman liyyā jobcas darā ontan mañyā jobcas : a nād keccā kerā

15 Kittā helrā khanē, adigahi gamkārnā merkhā gūti ḥrisiyā, darā Dharmes ānyas : ' Idin cicc trū malā basson hole, qbēr ullā gūti gamkārō ' bācas, kī ciccan taiyas. Pahē, oicoan tainantī mundh, halmānan ānyas : ' Anā, bhagnā, ēn nād bassage cicc-eṣp taiyon, ad olō. Nin ērā : cicc sagre adrā lagā helrō hōlc, damuan thokke, hole ēn ciccan tēb'on. Antile Dharmes cicc-eṣp taiyas, darā ā nād ulliyā kerā. Pahē cicc urmī khēkhel nū adrā laggā helrū. Halmānas, ontā telā-maun nū khob telā pafjikī rahā, abṛin mokhā lōbhras keras ; ḫamuan thok'āge modhras keras : cicc adrā lagnum urmī khēkhel bīḍrā kerā. Halmānasgahi mechā endrā jholrā kerā Khanē ās, tanghai mechan telā-mann nū niṛgrā khanē, telā-mann mōkhārō manjā, darā innā gūti ennem lakkā bāri 25 ra'i. Anti saōse rāji, darā saōse rājintā ālar, darā urmī sanjigutthi ulliyā.

Abirim Sirāsitā nālgahi onṭe kakrō-lātā nū bhayā babin irb sannī khaddar kōcar, ki ciccantī bacchrar. Khōkhānū Dharmes, Caurā, Bhaūtā, Tilkā, Lodhā allan occas-kī, Sirāsitā nāl nū kuddā keras : endrā hō malā khakhrā, urmī ulkā rakheā. Ekā addā nū bhayā babin rāhcar, attrā allāguṭthi bārnū bārnū aysā helrā khanē, abṛā khaddar kakrō-lātā nū kōr'āge bongcar. Dharmes, īryas kī, mīkhyas ' Ambā elcā, ambā elcā' bācas. Anti ās ārgabi khekkhā nū dhan-bihoin ciccas darā ānyas : ' Kheti nanke ' bācas.

35 Abirintim ullā ullā Dharmes ār gusan kālā-har'ālagyar. Khōkhānū abṛā khaddar jokk jokk pardyar khanē, Dharmes, ontā qbīngran ār gusan occas-kī, ā kukkōsiu ānyas : ' Idi, babū, ort i ḫingrantī

40 ipakkhē cūtke, ort āpakkhē cūtke ; nim ḍhingrantī āpakkhē ambke kāla' bācas-kī, Dharmes keras Khanē aṭrā khaddar, Dharmesgahi āṅkā lekh'a, ḍhingrāgahi āpakkhē ort, ipakkhē ort, cūtā helrar

Khōkhāū, ār khōb kōbā maijar khanē, undul ā kukkos ā ḍhingran kattiyas. Khanē ā kukoi ēkh mañjā. Darā ārgahi khaddārim suōse khēkhel nū vīndyar. Argahi bārenū oṇṭā ḍaṇḍī pāṇar :

' Bhaya bahin urkhār, koi :

45 Sirasitā nālenū ra'anar.

Kakṛō-lātā eṛpā, koi :

Sirasitā nālenū ra'anar '.

#### 43.—Karmas darā Dharmas.

*How did the Karam feast, formerly one of the tamest in the Oraon calendar, acquire a tribal character, and its present grade of solemnity and sacredness? It was all due to the heavenly chastisement which overtook a profane jester and happily brought him to his senses.*

Karmas dara Dharmas name irb bhāir rāhecar. Dharmas khall-ukhṛ nānālagyas, backan Karmas malañg lad'ālagyas

5 Undul Bhādō candōgahi hullō nū, Karmas malañg lad'ā keras. A candōgahi ekādasi ullā nū, Dharmas, tanghai eṛpambārir sange, karam tāryar kī ondrar, dara, cāli nū gaddar-kī, kīrā-ammōnkā nembhāti, adigahi nēgoār naunar, adigahi mundibhbāre pāṇar bēcnar.

Ātīrim kharḍkā kīrāsārkā Karmas kīr ḍīryas, dārā cāli nu dahuṛā gaṛkā īryas-darā meñjas : 'Id endiā tali' ? Ār gā 'karām-gōśāin tali' ba'anar. As kadrāras darā bācas : 'Ort Karman ēn : nannā ekā karam isan ra'ō' ? Khanē caḍdas ki hibṛiyas ciccas. Annūtim Karmasgahi kapṭē bagrārā. Dharmasgahi nālakh pardki kālā helrā, pahē āsgahi tangdadas kīrā manā helras, darā āsge ḫnāge hō mal khakkrā helrā.

Undul Dharmasgahi ro'ā iduā rahcā. Khanē Karmas tanghai paccōn ānyas : 'An paccō, gucaī : innā gā namhai guṭhiyastgahidim<sup>1</sup> ra'i. Ēn biṛā chit'on, nīn id'i Hole gā pachait ci'or'. Irbārim kerar, darā ās biṛā chitdas, ad id'i —Puttbiri Dharmas ormarin paccāit ḫnāge eddas, pahē irin malā eddas. 'Eṛā bar'or' ba'anar-ki, pāb ḫnuar; pahē nē hō eṛāge malā barcar. Khanē Karmas

<sup>1</sup> To-day, it is (the turn) of our kinman. Grammar, p. 277c.

20 kadrāras, darā tanghai pacoon ānyas : ‘Ān paccō, guesai : nū ekā ekā ujgō idlikī, abran abran caṛ'ot ci'ot. Ormarge ciccar : naman endrnā malā eddar’? Paccō kerā, darā tamhai iddkāujgontā caṛ'ā caṛ'ā hebṛā helrā. Adigahī enne nannum, Dharmasgahi ălar, barcar-kī iryar-kī adin ānyar : ‘Nūn ekā orti taldi’? Ād ānyā : ‘Ēn Karmasgathi ălin’. Ār bācar : ‘Nim endrnā iddkā ro'an caṛdar’? Ār bācar : ‘Ēm irbhāmīn taō iddkam; eman pacait̄ ñuāge eṛ'ā hō malā eddar’. Dharmasgahi jōkhar ānyar : ‘Nimhai kaprē bagṛārā. Nim karam-gosāin ohmā malā nañkar. Nanor hole, nimhai kaprē paltārō’.

25 Khanē Karmas kobrārā helras, darā geochā geochā rājī nū Gangā tarā kerā, karam-gośin beddāge.

30 Kānum kānum, kīrāsārkas mañjas. Oṇṭā dumbāri-mann nū khanjkau<sup>2</sup> īryas kī, hedde kerā : ‘oṇṭan mōkhon’ bācas. Oṇṭan caṛryas darā, ērdas gā ayyā poegō ra'i! Malā mokkhas, hibṛiyas ciccas.

35 Anti ērdas ort mahras dūdhī binā binā jūtan opdas. Ās gusan keras darā ānyas : ‘Ē bhāi, engā tanikunā dūdhī ci'ā : kharā ammōn-kā sārkan ra'adan’. Mahras ciccas gā ; pahē Karmas bai gusan occas khanē, ērdas gā ad khēsō mañja dargā kerā. Adin hō malā ñondas : annem hibṛiyas ciccas.

40 Gangā hedde īṛso bīrī, endr ērdas ? Gangā nindki ra'i, dara āpakkē oṇṭā karam-mann ra'i. Ās mēkhā helras : ‘Ē karam-gosāin, barai eng gusan. Niugan hibṛīn ăulantim, enghai kaprē bagṛārā : aofige ningan beddā barekan. Innantim enne malā nanon’. Karam-mann ānyā : ‘Ēn gā niug gusan malā kaon ; hō'odai hōle<sup>4</sup>, nīnim bar'arki, engan conbhāti cōd'arki hō'ā’. Anti ās, amm nū helras<sup>5</sup> darā, khanē mulkhdas, khanē urkhdas : annē annem ajgut gahanđī nū īṛsysas kī ñudas darā ondras. Karmasgahi dasā paltārā, dara ās urb manā helras.

45 Āulantim ormar, cān cān, Bhādōgahi punaiti ulmūnd mundhim<sup>6</sup>, karam-gosāingahi ñohmā pūjā nannar.

<sup>1</sup> She began to uproot (the seedlings) in-the-direction-of her planting.

<sup>2</sup> See Grammar, p. 279, n. 3.

<sup>3</sup> Or Dict. under oṇṭā.

<sup>4</sup> Grammar, p. 279, at bottom.

<sup>5</sup> Grammar, p. 279, n. 4.

<sup>6</sup> Exactly three days before the new moon of Bhado. See Grammar, p. 177, 6.

44.—*Lodhar dara Assūrar.*

*Dharmes, inconvenienced by some large iron smelting works underneath, sends word to stop them, but is not obeyed. He then, under the garb of a child, comes down and lures the iron-smelters to their doom. For being displeased at this, their wires are changed into trees.*

The story looks like an adaptation of several biblical reminiscences: Noah's dove, tower of Babel, fate of Lot's wife. — It is also remarkable that, in this legend, the *Lodhars*, lit. *Lot's people*, are associated in work with the *Assurs*, just as in Psalm 82, 7. A common designation for *Dharmes* is *Bēlas*: which reminds us of *Huzal*, the Assyrian god.

5      Bārā bhāi Lodhā dara tērā bhāir Assūrar önd ullā nū kut̄thīn dhuk'ālagyar khanē, mojkha merkhā nū argyā. Adin Dharmes sah'ā pōllas, dara, dhicuan manā nanā taiyas khanē, ār adigahi ānkan malā pattācar. ‘I sār dhicuā manā nanā bārcā’ anyar, daīā adigahi khōlan sārsītī dharcar: abīrim dhicuāgahi khōlā khamtbā lekh'ā māñjā, dara innā gūti annem raī. — A khōkhānū bak'lan taiyas: khanē adigahi khēsrān sār-ītī dharcar ki natgyar: khanē bak'lāgahi khēser dighā mañjā, darā innā gūti digham raī. — Munjā nū kerkeṭan taiyas: ad barcā darā manā helrā. Adigahi kātthan hō malā nefijar, backau adigahi nartīn sārsītī pedkhar: aulantim, kerkeṭāgabi nartī gusan, mokkhārō mañjā, dara innā gūti mokkhārod raī. — Antile Dharmes manā nanā hārcas, dara, khāsrā-khusrū kukkos lekh'ā mañjas-ki, tānim barcas, darā ārgahi kut̄thī-dhuknā gusan keras. Khanē gā endr ērdas? Bārā bhāi Lodhar darā tērā bhāi Assūrar, mukkar bārī, kut̄thīn dhuk'āge lakkar ra'anar.

10     Khanē khasrā-khusrū kukkos ārin anyas: ‘Nim ekāse kut̄thīn dhukdar darā pannā cārō malā bi'i? Engan kut̄thī ulā kōrā ci'a' bācas-ki, kōrcas. Kōrnanti mundh ānakas rahoas: ‘Cicō khōb handkārō hole, punā ari nū khēnā amman ondrke darā ecchke.’ Bācas rahoas khanē, ciccan darā kuilan kut̄thī nū sajjar, kī khōb dbuk'ā helrar; ara, cicō khōb handkārā helrā khanē, punā ari nū khēnā amman ondrar, kī ecch'ā helrar, kī dhuk'ā lagyar. Annē

annem, urmī kuilā ölä ölä cind mañjā khanē, kuṭṭhiṇ calkhar. Khanē Dharmes, khasrā-khusrū mañjas-ki kuṭṭhi nū körchas rahcas äs<sup>1</sup>, sonä-  
 25 rūpā trū khöb jhabrāras-ki urkhas. Ärin änā helras : ‘Ärā gā ním ekäse pöldar dhuk’ā ! Ärā, én akkun, bës bës singär-hirägutṭhiṇ biddkan-ki jhabrarkan-darā, urkhkān<sup>2</sup>. Akkun, ním bō khakkhdar hole<sup>3</sup>, lagē, kuṭṭhi nū ormar kör’ā : nimhai mukkar dhuk’or’, bæcas. Khanē abrä bärä bhái Lodhā, darā tärä bhái Asürar hō, ormarim  
 30 kuṭṭhi nū körar. Khanē ärgahi mukkar, kuṭṭhi nū kuilan darā ciccan nindar-ki, dhuk’ā helrar. Cicc handkár’ā helrä khanē, är ölä helrar, darä ulä kair-kör<sup>4</sup> manälagyar, dara uphṛär’ā kaeṛär’ā lagyar. Khanē Dharmes mukkärin ändas : ‘Khöb dhuk’ā akkun ; är arbänakhr’ā lagnar, bagge bagge hō’äge’. Khanē ä mukkar khöb dhuknar :  
 35 eödā är uphṛärnar, aölä adkō capuan dhuknar. Khökhānū, urmi kuilā ulla kí cind mañjā khunē, kuṭṭhiṇ calkuar .. Darä érnar gā, ormar ullvar kí cind mañjar.

Khanē ärgahi mukkar, Dhar.nesin dharcar-ki, malam kälä ci’inar, darä änna : ‘Niū emhai mëtarin ṭhahackai, darä eman ärin kuṭṭhi nū dhuktäckai : eman ningäge pösnā manō. Niugan em malam ambom’. Antile Dharmes härcas, darä abrä mukkärin änyas : ‘Akkü ním, ṭorang nū kalarki, kaisaigö-khoppā manā : hole nimbäge önäge khakkhr’ō’ bácas-ki lē-as. Khanē abrä mukkärin ṭorang nū kirkidä-ka kaisaigö-khoppā manjar.

45 A öngem, akkū gütī, älär, ṭorang känar hole, kaisaigö-khoppā nū arjhärnar : äl ärgahi kheddin khäsi<sup>5</sup>, kí kheson urkhti’i. Dharmes annuhoñ, bar ciccas ra’adas aöngem, älär, karam ullä, kaisaigo-khoppā darä telä-khoppā sangem gañnar ; dara, gařō biri, arkhiṇ bhel munö, jharan, adi maiyä tunduar. Abrä kabsi-khail nū, kā ro’ä-khall nū hō gañnar ci’inar.

<sup>1</sup> As, ad, etc., at the end of a clause, means who. See Grammar, p. 293, 2d and 3d examples.

<sup>2</sup> For the tense, see Grammar, p. 223, n. 6.

<sup>3</sup> Grammar p. 215, n. 4.

<sup>4</sup> Onomat. for confuse wrangling.

<sup>5</sup> Khedenā, to scratch.

### III. Tribal Traditions.

45.—*Ruidastā Kuṛukkha Bēlas.* (Or. Gramm. p. 311).

The Oraon traditions have it that, in remote times, the tribe was established in and round the Ruidas stronghold—a fortress 28 miles in circuit, now ruined, in the Shukhabad district. The name is usually spelled Rohtas.

The present story relates how one Oraon king, as a heavenly reward for his boundless generosity to the poor, was restored to the throne, and built the fortress of Ruidas, which he named after the young prince, his son and heir.

The Hindu Puranas have a similar legend about one Haris Chandra and his queen Saivya, voluntary slaves in Benares. But this Hindu variant is marred by the incredible and revolting rapacity of the Brahmin hermit *Vishvāmitra*. Whichever be the original sketch, we find this objectionable person replaced, in the Oraon account, by a deity who simply wants to test the king's virtue and recompense it.

Ort bēlas arā blī̄ rahecar; ārge oñtā eklā tangdas rahcas. A  
 bēlas bbagat rahcas: darā nēt-nēg uiyū, dara andhra langrā  
 ṭhuthāgutthiarge ci'ū khattū rahcas. Ek'am örtar tembā bar'äl-agyar  
 hōle, ārin nldi-khekkhā malā kirrā ci'älagyas Nik'im oñtā qhibā  
 nē'älagyay hōle, qhibā-ēt ci'älagyas; nik'im önd anā nē'älagyay hōle,  
 ārge nākh anā ci'älagyas; nik'im pañce auñkā khess nē'älagyay;  
 ārge dassē auñkā ci'älagyas. Nēkhain hō baccā-puccā malā nanälagyas,  
 muñc ērā erā raitārī hō malā nanälagyas, baccā-ba'ci kaenakrā  
 hō malā ci'älagyas. As em'ardara, ullā ulla pairī blī̄ ci'a  
 5 khattälagyas.

Undul ennē mañjā Dharmes, timbū älargahi<sup>1</sup> muñthan dbarcas-ki,  
 bēlasgahi gañhē gusan kera, dara, bali gusan ijjas-ki, tembā helras.  
 Khānē bēlas uṛung menjas-dara, urkhas dara bācas: 'Eudran beddai,  
 en ningäge ci'on'? As bācas: 'Anā belayō, en tengäge sakcārdan:

<sup>1</sup> See Or. Gramm. p. 180, n. 28.

15 endr akh'oi, ci'a ongoi ka polloi'. As bácas : En pollon ci'a-dara<sup>1</sup>, nē ci'a ongo ? Engbai gā urmī ra'i ; dhēr timlū alarge cieckan hole, anti ningā ci'a pollon ? Né'a ; akkünim ci'on'. Khanē timbus ennē biggē dhibā nē as ā bēlas ci'a hō pollā helras. Khanē gā bēlas endr nanjas ? taughai gaṛhen, addō-mekkhō mankhā-bhaisā bħib-  
20 ghōrōgutthin urmin bisyas : annuhō ci'äge malā mani. Khanē munjā nū taughai alin khaddasin tilli-erpa<sup>2</sup> nū bisyas, darā tān optā dōmas guyā bisras<sup>3</sup>... Dara timbusge dhibā ciccas.

Ābirī, nik'im khē' alagyā lōle, dōmārin basālagyar : abrā ulla<sup>4</sup> nū, i nēglim rabeā

25 Bisrkāgahi dhēr ulla khōkhanū,<sup>5</sup> undul ennē mafjā bēlaage tangdas lelām māfjas darā keccas kera. mākhā mākhādīm keocas. Mākhām hō tilliyargahi jōkhar dōmar gusan bassāge, cēr'arki hō ā helrar ; bīrī hō khōkha īkhnūti kālālagyā. Adhā-idhī mākhā dōm u gahi erpa ēr-yar darā mēkhā helrar. Khanē urb  
30 dōmas cōcas, dara bīrī gu-an dhibā nē as . Khanē, adigabi bikhra nū, taughai urbar ciccar. Khanē urb dōmas ā bēl-jōkha-iniū<sup>6</sup> bassāge cōcas. As, ciccan dbarcas-kī, ar gane maṣrā kālā helras.

Dahrē nū, adigabi cīkhnan meñjas-kī āsge soggē laggyā, darā adin menā menā helras. En ēge as adin lakh'ā pōllalagyās : bisrkā ullantī ērā hō mal nakrkar rabeār, aia, tilliar lekh'am, adigabi kieri hō marakhkam ra'ālagyā. Ad hō ā-in lakh'ā pōllā : as gā hebṛkā<sup>7</sup> alar lekb'ā etthr'ālagyās. Khanē ad hō, cīkhā cīkhā, bēlas anr timbusgahi dara taughai urmī k tthan örentī tingyā As, meñjas-kī, tān hō oīkhā helras, darā olokhnūm olokhnūm bácas . 'Enim ra'adan'.  
40 Khanē irbārim khōb kalpār'ā helras

<sup>1</sup> See Or. Gramm. p. 286, n. 6

<sup>2</sup> Tūliyar, Hindoo of the tūli caste.

<sup>3</sup> Bisras, he sold himself.

<sup>4</sup> The sense is : In those remote days, the bodies of Oraons were burnt at ghats (what) is no longer the case nowadays.

<sup>5</sup> Bisrkā is a past participle used as a noun. See Grammar, p. 244, nn. 49, 60. — The child had been sold together with his mother to the tūli people

<sup>6</sup> The royal slave in person.

<sup>7</sup> Castaway, from hebṛnā.

45 Abirim Dharmes, ongh'on timbū älargah.<sup>1</sup> mutthan dharcas-kī, itiyas, dara arin bācas : 'Nim engan khōb lōlā nanjkar kī manackar<sup>2</sup> aōnge, ēn hō nimāge dau ci'idan' bācas. Khanē keeckā khaddāein ujjtācas, darā arin ānyas : 'Kalā, i Ruidāsin hō'arkī Nimbaidim rājī manō'. Antile ayang-bang-gutthiyar khaddāsen occar-kī kerai. Dara, taŋdasgahi nāmeti, Ruidas nāme oṇṭā punā gaṛhen kamcar, ekdā innā gūtī ra'i. Antile ḥher ullā rājī nanjar dara kōrem keccar.

#### 46.—Kūrukhargahi Ruidastī bongnā.

*Fort Rohtas, was destroyed by Aurangzeb. A full description with accompanying plan of what remains of that fortress may be seen in Montgomery Martin's History and Antiquities of Eastern India, 1838. This author says page 432 : 'Hari Chandra [was] a king of the family of the sun in the most remote periods of the Hindu legend...I have learned nothing of the persons who held Rohtasgarh from the time of Hari Chandra until the 12th century of the Christian era'. So, if one may doubt the genuineness of the Oraon legend, he can certainly not say that it is clumsily timed or located.*

Hullo bīrī Kūrukhār Ajal-gaṛb<sup>3</sup> nū rāhecar. Ayyāntī bongarkī Hardibān barcar : eō ullā gūtī ayyā rāhecar. Asantī hō bongarkī Pipripāt barcar. Khōkhānū Ruidas nū rā'a helrar, darā isan kōre kōrem ḫnālagyar.

5 Isānim, ārge Kurur<sup>4</sup> gane laggānakhrnā mañjā khanē, khōb larcar, dara Kurūrin ikla'am hō hrāba'a malā ciccar. Kurur gā, endr hō ḫr nānā pollar khane, oṇṭā mahrā-mukkau gaīsi lagābācar.

Kūrukhargahi majhi nū ennē nēgēcar rahoā. Oṇṭā candō dūrā oṇṭā ullā nū khaddī man'ālagyar : abīrī, urmī erpā nū, ḥher jbarā lad'ālagyar darā arkbin hō kam'ālagyar : khōb onā mōkhālagyar, darā ungkhā ungkhā ormar kecokā lekh' am manar kālālagyar.

<sup>1</sup> See Gramm, p. 180, n. 28.

<sup>2</sup> From man'na, 4.

<sup>3</sup> Perhaps the petty state of Ajabpūri, near Ahmednagar. Hardibān may be a mispronunciation of Hardwār, and Pipripāt of Piprainti, a place just north of the Rājmāhā hills.

<sup>4</sup> The Mohammedans

A mahrā mukkā-*đher* cānti ullā ullā, dū lhī bisāze, Ruidas nū l-hālagyā : aōge ad aiyantā ur mi nēgcāran īrki darā akkhī rahē. Ad Kurūrin anyā : ‘ Nīm ārin aubāri ullānū harāba’ā pōllor’. Khane ār meñjar-ki anyar : ‘ Anti, ekā ullā nū harāba’ā ongōm ? ’ Ad bācā . ‘ Iklā khaddi mano aulā kaor hōle, ārin harāba’ā ongor.’

Ad mānī mānim tiyykā rāhcā. Kurukhīr, khaddi manarkī, jharā darā arkhin öndir kī khōb uykhyar : khāne, Kurūr tambai gohoṇdan ondrar-kī barcar, darā Ruida-gaṛh nū kōrcar. Ērnar gā ormar uykhyar, darā keeckā lekh’ām mañjkar ra’anar ; anti ārin lau’ā pitā heliar. Pahe Kurukhōi mukkar abīrim, kareā cōo cōe, tuṣia darā manan dharcar kī laṛ’ā heliar, darā Kurūrin harāba’ā malā ciccar. Kurur, kadrāras-ki, mahrā-mukkan anyar ‘ Nin eman thakacki ! ’ bācat. Ad anyā : ‘ Thū thū<sup>1</sup> ! Nīm mulkar gane lar’ā pōldar ? ’ Khane ār bi’anar . ‘ Nin ānkī rahackī, khaddi ullā ormar jharā arkhī önnar kī keeckhā lekh’ā ra’anar, hākī. Okhō uygkhyar ? ormar gā, īrdidim<sup>2</sup>, laṛnar.’ Ad ānā kirtacā : ‘ Nim gane laṛnar, ār mukkārim talnar : ār gane nīm lai’ā poldar ? ’ Ar bācar : ‘ Karean cōckar rā anar ? ’ Khane ad anyā : ‘ Ha’i gā. Mukkārim karea ‘ōcār : tuṛī darā manan dhar’ā dhar’ā laṛnārim. Nim enghai kāthān malā patta’ādar hōle, ērā kalke, kadrkā nanō bīrī ekāē mūhin muñjhrnar : oftā khékkhā trū muñjhrnar hōle, mētar tālnar ; ēr khékkhātīm muñjhmar hōle gā mukkar talnar.’ Anti Kurur joh’ā heliar : khāne gā ērnar, mukkārim kareā cōckar ra’anar, darā ēr khékkhā trū mūhin muñjhrnar. Ilin akkhar-ki, kirryar kī Ruida-gaṛh nū ongh’on kōrcar, darā ormārin lau’ā pitā heliar.

Ort gā Kurukhas niijiyas darā bongā helras : Kurur, āein bō pitāge gecchā geocham khedcar. Bongnum bongnum, ās Chota Nagpur gutī ḫ̄syas. Irājī nū abīri Mūṇḍā bhāir ra’ālagyar. Ḫ̄ntē paddā nū ek’ am ek’ām Mundar dangrā piśkar rahcar, darā abīan mōkhāge khondrkar rahcar. Bungkāsim<sup>3</sup> ā dangrā-mūcūrin ānā helras : ‘ Engan bacchāba’ā, bhāirō, engan bacchāba’ā, bhāirō.’ Khane ār anyar : ‘ Ninghai janain hebrā, darā emhain

<sup>1</sup> Thu Thu ! pshaw, pshaw !

<sup>2</sup> Iridim, Indicative present of ērna.

<sup>3</sup> Bungkāsim, the fugitive.

môkhâ ; hole gâ ningan bacchâba'om . makhle, ningan mala bacchâba'om. (Abiri, Kurukhar majbî lû, ormâ mêtar janai tâng'âlagyar). Khane l., elonâ trû, tanghai janain hibriyas, ki dangrâ-abhan hô mokkhas ciccas<sup>1</sup>. Kurur âsin khednûti ondrâlagyar<sup>2</sup>. Âpsyar ki ana helter : ' Ijgonu ortos hnngkâsim bar'âlagyas ; âs ittrâ bârcas ; âsin nim eksan nuqqkar ? ' Ar bâcar : ' Ittrâ gâ nê hô mala barcar. Erâ se, isau emhai alârim ra'anar ; Kurukhangâ janai tanganar : erâ se nekh'aidim ra'i hole.' Khane à Kurur erâ kuddnar : nekh'ai hô janai mala rahcâ. Khane ar kerar ; dura à Kurukhas (Choṭa) Nagpurnum ra'a helras, dara asgabi khaddârim asan akkû gûti baṛharkar ra'anar.

#### IV. Domestic events and tribal festivals.

##### 47.—Kurukh Benjâ.

*The first proposal.*—Pûsê bhêl Mâghê candô vû Kurukhar beñjnar Benjanti mundh, benjru'u kukkosgahi tambas, pâb-id'usgahi<sup>3</sup> leke, ek'am padidantâ ek'am ortosgahi tangdan ântâadas. As kâdas arâ kukoigabi tangyô kâ tambasin mendes : ' Ek'am tarti i ninghai kukoige ârsor hôle, bisor kâ mala ? ' Antile kukoigabi tangyô tambas ânnar. ' Ek'am tarti ârsor hôle gâ bisom.' Khane pâb-id'u sî-tartâ katbhagutthîn attraittrâ hôdas ondras : anti, sî-tartim katbhâ ukki hôle, pâhige kânar barnar.

*The exchange of visits.*—Kukkos tartile kâlô lîrî, âlar sagun irnum kânar : atti ar akh'â beddnar, irgabi beñjâ thaukam manô kâ mala. Kâcum kânum, ekas'ânim chucchû kâ cojtô kecockâ khakkhor kâ eror hole, ba'anar. ' Ibargabi beñjâ dau mal manô : beñjr' or hôle, kukkos kâ kukoi nid'im cîr gâ khe'or kâlor'. I caddé ibjar au brnakhnar... Mundâ, kalo birî, murkhur dhicuan mennar hôle, ba'anar : ' Id gâ authan dau sagun mañjâ. Atti ar orgnar : ' I punâ khai khôkhânû optâ narmiyâ, dhirijâ, cônba arâ nalakh-nanu âli manô.' Pabénû, ekas'ânim mäṛâ-bassnan érnar hole, ba'anar : ' Ibja punâ biñjru'ûrgo kharâ dau tali' ; ar ghokhnar ibja kukkô-kukoigahi punâ kundrnam

<sup>1</sup> See Or. Gramm. p. 149c.

<sup>2</sup> Were still pursuing him. See grammar pp. 146b and 242.

<sup>3</sup> Lit. through a scout, i.e. a friend sent out to reconnoitre how the wind blows.

Pâb id'u is derived from pâb and ñdnâ.

manālaggi, darā ir-irbārim pacōnā gūti juṛi-pāti ra'ā oygor. Erpā Ḫrskanti, endran endran bar'obīri pābe nū meñjar kā iryar, a brāguṭṭhī tengnar arā mennar.<sup>1</sup>

*Ceremorial of the visit.*—Punā pāhiyargahi barekō bīrī<sup>2</sup>, amm-aṛi khotr'ō, kā billi tēbr'ō, hōle hō ‘sagun lēs mal mañjā’ a'anar-ki kacnakrnar. Mundā ennē malā manō, hōle gā daulem önā mokħāge ci'inar.—Urminti muudh, ek'am alī pāhiyārin khedd nūrī, anti khedḍ-nūrū alige pāhiyar oṇṭā qhibā ci'inar. Khōkhānū kukkō-kukoi tartar önd addānum okknar. Pāhiyarge arkbi ondrnar kā jharā tundnar. Antile ormārim, mukkar mēter, önnar mōkhnar, darā kukkō-kukoirgahi bare nū mennar arā tenguar. Gōtar ēr-tartādim oṇṭam manō hōle, beñjā malā cicenakrnar. Ar orgnar: ‘Ibrār gā oṇṭā erpāntā talnar, ir önd kūliyar manjar: ir-irbāringahi beñjā ekāse manō?’ Mundā nannā gotrantar ganq, beñjā cicenakrnar. Kukkos arā kukoigahi kundrkā āngutthia mennar tengnar.—Ēr-tartārim pattārnar hōle, pattārkāgahi cinhā ēl'āge ēr-tartā khēppar o'onar, arā ‘samdhī, samdhī’ bā'anum, bařin dharnar, antile eōkhan emsrnakhnar darā phin okknar. Öndka okkā khōkhānū, tang'ā tang'ā erpā kīrrnar kānar.

Ennem, beñjā argi mannā gūti, ēr-tartim pēhi kānar barnar, beñjāgahi ullan cajnar. Pāhi-edḍkā kukoi tartile hō, alar kukkōsin ērāge kānar. Ar hō sagungutthi ērnum kānar: pābē nū urmidim kōṛe-kōrem mañjā hōle, kukkosgahi erpā gūti Ḫrṣnar khane, kukkos tartar arīn khedḍ nōrīn arā pāhi khōjnar.

*Settlement of the money payable to the girl's father.*—Kukoigahi erpā nū kālō bīrī, dāli-dhibāgahi katthā otbornar. Abirim ēr-tartārim an'ā-man'ā alkhnāgahi katthan kacnakhrnar.

Kukoi tartā khēppar mennar; anti kukkos tartā khēppar ānā-kirtā'ānar:

Kukoi tartar: ‘Nim ekā ḥtar taldar? ēm niman baldam. Ekā tarti barekar? Endran beddar?’

<sup>1</sup> They relate all this, or else their hosts question them as to such happenings. Mennā tengnā, to talk a thing over.

<sup>2</sup> On the arrival.

<sup>3</sup> Engaged, betrothed.

Kukkos tartar : ' Èm kharā geechamti barckam. Gollasgahi cirkhi ondrkam be'edam, puttbirī iyyā àpski n. I paddā nū, ha'i I erpānum, emhai oñtā osar bachiya kōrcā : ēn bē; bē; akhdum Ad eödā eödā ullanti ibsirkī ra'i; inni en adin iyyā khakkho n<sup>1</sup>. '

Kukoi tartar : ' Anti ninghai osar ekāse ra'i? Khē-ō, kā mokhārō, kā pāndrū? Eudr adigahi mārg hō ra'i? nīm adin akhā ongor? '

Kukkos tartar : ' Ha'i, mānim, èm alin akhlaun. ad enghaidim talī. '

Kukoi tartar : ' Akkun, endr à osargahi mullī ci'a ongor? Èm adin biddkam, pōskam be'edam : adigabi kharā baggē dhibā manō. Èm anti bisoi-ēr doye (kā bisoi-ēr, kā önd bisoi doye)<sup>2</sup> rupiā ba'adam' ba'anar.

Ennem kaenakhrnu n alkhnum, dhiban etta'ānar<sup>3</sup>, arā dāli-dhibā pānce rupiā manī. Phin doye-nākhannan hō oñtā rupia kūmnar: idī lekkbā nū, pānce rupiyāgahi dāli-dhibā rupiā nākh soye annantā manī<sup>4</sup>. Idim Kurukh<sup>5</sup> beñjāgahi dāli-dhibā talī.

*The firing of the marriage-day.*—Cirdigahi ullā har' alaggī khane, kukkosgahi tambas kukko-gahi tumbas guyā pāb-id'ustī menā taidas. As mendas : ' Beñjā iklā manō?' Khane kukoi-tumbas tengdas : ' Engdā hanuï ullā kundrā: anti äulā aligahi beñjā mal ban'ō'. Khokhānū kaenakhrnum ullānim okta'ānar<sup>6</sup>.

*The wedding pageant.*—Ibrā urmī khökha, barāt külage sapräñnar. Beñjā kälō bīrī, jokk jharā-amm khékhel tundnar pācbālārge. Antile, khusmārnāgahi cinbhāge, kārsā cōinar, darā kānanti mundh, urung cāli nū assnar, pārñnar, nālnar. (Kārsā nū<sup>7</sup> oñtā khajjgahi bhandā talī; adin khessgahi bāltī tessnar<sup>8</sup>, pūp mējbnar) Anti ort mēt arā ali, adin kummū-darā, nalti'i. Antile barāt kāli. Beñjru'ū kukkos oñtā khanḍan hō'odas arākādas: i khanḍā mēt arā sañgī manuāgahi oñtā cinbā talī. Beñjā-ālar kukoigahi paddā gunan

<sup>1</sup> We shall take it back.

<sup>2</sup> Rs. 50 (or 40 or 30).

<sup>3</sup> They beat down.

<sup>4</sup> At the rate of 14 as. per rupee, Rs. 5 becomes Rs. 4-6-0.

<sup>5</sup> They fix the very day.

<sup>6</sup> An earthen pot is (i. e. does duty) for a wedding urn.

<sup>7</sup> Figure of speech, i.e. they plait the wedding urn with rice-ears.

barnar hōlē, kukoi tarīar hō nalnutim urkhnar : anti ēr-tartārim önd addānum khōndrnar, arā asan uṛung paikī dēgnar. Äbirim, kukoi tartile, mukkar loṭā nū amm ondrnar, arā tatkhā-dahurātī beñjru'ū kukkōsin aīā ḥābiyārin chiṭka'ānar<sup>1</sup>; antile ar ērī a körnar.

*The marriage rite.*—Beñjru'ū kukkos, tanghai khaṇḍan dhar'ar, chachem ijikas ra'adas : khane kukoi-tambas, kā tangdadas, bar'ar kukkōsiu pākdas, antile maṇṛba ulā hō'odas, asan āgabī kheḍdan nōrnar, khōkhānū kukoin darā ornā pāhiyārin hō ēṛpā nū eñnar ci'inar.

Kukkō kukoi irbārim ijdas ; kukkos kukoigahi khōkhā tarā ijdas aīā tanghai ēr kheḍdgabi anglieti kukoigahi gurkhin emerdas : kukkos-gahi enī ē nannā a kukoin tanghai alī kamnāgahi cinbā talī. Kukoi āsin tanghai gurkhin emra'ā ci'i : Id tabē nū mannāgahi onṭā cinbā talī.—Eunē mañjīā khōkhā, ar irbārim onṭā piṭrinum okknar : a piṭri kiyā mañyā alār kaṭikunā dubbā-jargan ondrnar : itti punā beñjru'ürge ujjnā baggē ullā mannan ēdnar<sup>2</sup>, kā Ir irbārim kōṛē-kōrem arā khusnārnūn tamhai ullan khēp'or. Khane irbarinim mukkā-mēt manṣge gacohri'añar<sup>3</sup>. Beñjri'ō bīrī kieriti arin ochor nannar. Kukkos, tanghai debbā khekhhāgahi nākhtā anglieti, kukoigahi kaprē nū i-ung arā sindī tuddas ; anti kukoi hō, tanghai debbā khekhhāgahi nākhtā anglieti, kukkosgahi kaprē nū isung arā sindī tuddī : Id gā tām tām nū beñjnāgahi onṭā chinbā talī. Beñjā-addā gusan onṭā ugta bhēl onṭā pagsin kukkosge, kukoige paṭcācan kā lūphīn uinar : ugta arā pagsī mētas-gahi cirkhī (anti nalakh) gahi, paṭcācā arā lūphī mukkāgahi kumnā<sup>4</sup> (nalakh) cirhāge ra'i.—Antile ört paccō alī (adigahi mētas keceas hōle) beñjāgahi nēgcar nanī ; adigahi mētas pāndas, ujjnum ra'adas hōle Ä paccō beñjāgahi katthan ennē tingāba'i : (Kukkōsin :) Èrā hannī, id hannī ninghai mukkā mañjā. Nalakh nanō bīrī, kā aṛkhā tokkhō bīrī, manntī khatr'ō arā kheḍd khekhhā esr'ō, kā kāṛī kā sōṇḍē manō, kā ek'am sastī adigahi mūhi muṭṭhan bigṛār'ō hōle,

<sup>1</sup>. Generally with turmeric water.

<sup>2</sup> Lit. they symbolize the prospect of many days of life..

<sup>3</sup> Lit. they make them engage to become man and wife.

<sup>4</sup> Cirkhī and kumnā (anti infinitive with noun-value) stand as emblems of the various occupations proper to each sex.

annubō idin ambke ambā. Endr'ānim id ningāge bit'ō, adinim önke mōkhkō, arā tarkai rā'ake. Auti nannā ek'am urti<sup>1</sup> tarā ambkem éra.'

(Kukoin:) 'An hanniyo, érai. hannis ninghai mōtas taldas. As, nał.kh nanāge kā sendrā bēcāgā, t̄rang kā partā kālos, darā asgahi khedj̄ kā khekkhā esr'ō, kā kārā manoś hōle, nīn asin ambke ambā. Endr'ānim as ondr'os, adinim bitā'ake arā cī'ike. Anti nannā ek'am ortus tarā ambke era.'

*Banquet and bride's departure for her new home.*—Beñjā mañjkā khōkhā nū, ormā álar önnar mōkhnar. Adhā-idhī mākhā bīrī, kukoin tainar<sup>2</sup>; ábīrī erpautar nīl'im adin pāknar, arā paddanti jokk geochā otthornar cī'inar. Antile kukkan tartar adin pāknar, arā kukkosgahi paddā tarā hō'onar: Khane, kālo bīrī, kukoi enne enne bāc bāc cikhālaggi: 'An ayō! Anā babā hōi! anā dadā bagārō! nīn engan chipā-aum lekh'a erpanti otthorkar, khall-sārē lekh'am hib̄kar<sup>3</sup>.—Aulā áli gane irb nubb kukoiguttiyar kānar; anti, jokk ullā, adigahi heb̄nā ullanti adi çane. ra'anar. Antile khōkhānū ad utkhidim<sup>4</sup> kāli bar'ī.

#### 48. *Kurukhargaki klungdi.*

I. *The ordinary case* (immediate cremation).

1. *The ceremony.*—Kurukhar nīd'im khē'enar hōle, atlām bassnar. Urminti mundh, māfan emta'anar arā isung khassnar, kaprē nū sindri tundnar, anti bāi nū maqđi arā qhibā tindna. Antile māfan kiceri bācnar, darā erpanti otthornar. Khane erpan ēgnar, arā erpā nū cindan bīñdnar; khōkhānū balin mucnar. Māfan sāfā nū ceř'arki masqan gusan hō'onar. Ar jokk jokk khess cākhnūtim kānār: i kheasan, urung mundhim, ormā pacō inukkar kecckā álas (kā áli) qabi cālī nū ondrkar ra'anar, daiš tām as (kā adi) qabi erpanti bō jokk khess otthorkar ra'anar.

Masqā gusan b̄renar; asan keqkti optā t̄sā kamnar, darā kāpk malys māfan uinar; antile erpantā urbas pār-mūnd kecckasgahi bain cicotī dāgħas; khōkhānū gottā mēlan oldnar.

<sup>1</sup> *Urti*, femiu. of *ortos*.

<sup>2</sup> *Tainar*, the bride's relations ' send her away ', i.e. see her off. *Otthornar* cī'inar, ' accompany her when she leaves'.

<sup>3</sup> *Heb̄nād*, a verb very different from *hēbrād*.

<sup>4</sup> See Oz. Dict. otokh.

*2. Observances on way back and at home.*—Masṛā gusan ḍindē-kukkō, kā kukoi-khaḍar, kā pellō-āligutṛbiyar mal kānar. Nannā mukkar, mēd öldkā khōkhānū, khedḍ khekkhā nōṛornar darā eṛpā kirnar. Balin tisignar arā ērnar: eṛpā uṭā, cind nū endr endr cambi mañjā, kā malā<sup>1</sup> ..ind nū murḍī, nerr, berkhāgahi khedḍ-cambin ēror hole, ba'anir: ‘Isin (kā idn) nāl mōkkhā<sup>2</sup>; muḍā, cind nū mērgabi cinhā ērnar khane orgnar isin (kā idn) Dharmē occā.’

Mētar khōkhānū eṛpā barnar. Asan ār, keeckā alas (kā alī gabī nāmēti, oṇṭā kisan piṭnir, arā adigahi jokk ahṛan paonpik<sup>3</sup> gane mōchar, arā eṭpā-bali gusan wērnar.—Ābiri paddantā ormā mukkar paebal-tikhil ondrnar. Mētar mūndgoteng citkhā atkhāti oṇṭā dbukṛi öjnar: niyyā oṇṭā kā mand’ oṭe iñjō, arā kaṭikunā bangur arā mani sajoar; anti jokk goṭwāśin pūkhnar, arā abṛan mundgotang manḍī gane patagli nū khattnar arā kētr nu uinar oī’inar.

*3. Going to pick up the bones.*—Khōcol pe-ā kalō bīrī, abṛan wāṣṭa gusan hō’onar, darā kukkan tarā uinar; dahrē nū ē paebal-tikhlan eṄkhrenum kānar. Keeckasgahi urmi pōrentā, oṇṭā oṇṭā, khōcol pesar, punā sanjgī nū uinar: antile eṛnāgahi khōkhā tartā cankhī gusan māṇar.

Khōclan kündi nū argi huṛāba’anā gūṭī, abṛāgahi māṛkā-addā gusan ulā ullā önd khetā nāṇḍī ḫṛsta’ānar.

*II. Case of deferred cremation.*—Olā kā mātāti khē’enar hole, ārin māṇar eī’inar. Antile, cir. ligali, ḫṛgahi māṛan bissō bīrī, kukkan khedḍ cappotari nānnar arā bissnar. Ulka khōkhā :ū<sup>4</sup>, kukkan, khedḍ, khōkhā, anti raggantā oṇṭā oṇṭā khōcol pesnar.

*III. Final disposal of the bones.*—Cirdi ḫṛsyā khane, khōclan kuñi dī nū huṛāba’anar. Kuñdi khāṛ nū kā nāl nū kamckā ra’ī. Nē tambai addi paddā nū malkar, ar tambai ālāgahi khōclan addi paddantā kuñdi nū ḫṛsta’ānar. Pahē il.nelā tambai ra’ānā jadīānum, addiyar gusti addā khēḍā khēḍā, abgam alar tamāge kuñdi kumna<sup>5</sup>.

<sup>1</sup> They observe whether any markings have (during their absence) been made on the ashes.

<sup>2</sup> Asin nād mokkhā, he was killed by a bhūt, or by witchcraft; Dharmē occā, he died a natural death.

<sup>3</sup> With (a knife made of) cast iron.

<sup>4</sup> Ulka, a contraction of olākā. See Dict. olānā.

<sup>5</sup> Hence, the only essential requirement in a kuñdi is that the spot be nobody's land (as a river bed), or be the property, ancestral or recently acquired, of the bereaved family.

**Khōclan** kūṇḍī nū hō'onagahi nēg **Kuṛukhar** enē nannar. Cirdinum kā Pūse candō, tamhai keccā ālārgahi bēnjàgahi nēz nannar ; darā, ā bēñjanti mundh, ārge nemhā mānuā cār rā'i : keccargabi **khōclan** argī huṛāba'anā gūtī, erpantā ālar rīn nū bērkar bē'enar aōge.

Nemhā mañjkantī, mārkā sañjgin otthornar. Adin pūp mējhnar ; anti, asmā kuṛ'arkī arā attī pūn kam'ardarū, adin atta'ānar. Antile, **khōclan** kūṇḍī nū etta'āge, assnum, pārnum, sanjgin nalta'ānūtim kānar. Mundh, kūṇdin umdā ēgnar, balkā-amūn echnar, astā cācā nū sindri tūḍnar arā aḍdan nemhā nannar, anti **khōclan** huṛāba'anar ci'inar.

Ibṛā urmi nēg gā, keccā ālārin paebālar gusan āṛsta'āge **Kuṛukhar** nannar. I nēg nanō bīrī hō, kharā bagge önnā arā mōkhnā manī.

#### 49.—*Pacbā ālar.*

*This tale may be aptly placed here, as illustrating the popular belief in ghosts in a most lively manner. The piece is particularly full of idioms.*

Ort ālas undul bemār mañjas kī keccas keras : **khane** āsin mañrā occar darā bassyar ciccar. Antile putt'bīrī māndī occar, darā, sōrā patagligutthīnū<sup>1</sup> **khattā khattā**, uiyar ciccar. Ennē bācar-kī masṛan ambyar : ‘Hudi, pacbā ālarō, nimāge ci'ar kāldam ; mōkhke önke darā ra'ake.’

. Itti ort ālas ānā helras : ‘Pacbā ālar önnar mōkhnar’ ba'anar : idin ēn ērā bar'on', bācas. **Khōkhānū** otkhas<sup>2</sup> masṛā kirryas, darā masṛā-gustā optā manū nū argyas-kī chachem joh'ā helras. Adbhā-idhī mākhā mañjā **khane**, endr ērdas? pacbā ālar urkhar-darā tām tām nū kaonakhrnaṛ, darā **khaṭrnakr'**<sup>3</sup> mōkhā önā helrnur.

Khanē optā pacbā ālas bācas : ‘Ānā harō, ortosge gā modhrkar! ’ Ar meñjar : ‘Nekā?’ **Khane** ās bācas : Adā, ā mann maitasgē<sup>4</sup>. Ormar

<sup>1</sup> into a big leaf-cup and upon leaf-plates.

<sup>2</sup> See Dict. *otkha*.

<sup>3</sup> The word ‘**khaṭrnakr'** implies that the weird guests do not help themselves, but are given each his portion by one of their number.

<sup>4</sup> Understand ‘ci'ā’ before ‘modhrkar’.

To the one on the top of that tree.

mann tarā ērā helrar ... Khane gā mann-maitas ittyas cappyas, dara bongā helras, darā tanghai erpantśrin bācas : ' Mānim, harō, pacbā ălar ujjnar, darā khaṭrnakr' à ônā mōkhālagyar : adin īrkan ra'alan.'

I kattħan menō bīri, kecckāsgabi<sup>1</sup> bhāis ānyas : ' Bhōjē gā bākim ra'i : āsgahi<sup>2</sup> nāmēti ônto'on ci'on.' Aulanti kecckā tangħħais mākhā nū tamħai<sup>3</sup> erpā bar'ā helras ... Ekābīri ormar cūtnar, ăbīri ălar lekh'am ēknūti bardas ; darg tamħai allā bōl malā bhukkī ; pabg ekāsem'ujjnā<sup>4</sup> rahcas ăbīri, as gane lebhreżekī kuddki kuddālagyā, annē akkū bōl nanalaggi. Eunem mākhā mākhām bardas khane, erpantar joh'ā helrar : ar saħem ērnar āsim talyar ... Erpā nū bhokronti körālagyas, darā mundħantā lekh'ā ăl mānar kālālagyas... Antile, okkā ka cūtā kā ijjkas<sup>5</sup> ra'ālagyas hole, ăsin dhar'ā beddālagyar : khane as ell̄em lātant<sup>6</sup> körālagyas, darā chayā manar bongālagyas ... Eunem, ekāgūti malā bhōjē nañjar, ăgūti bar'ālagyas. Munjā nū bhōjē āsgahi nāmēti mañjā kerā : ăulantim as barnan ambyas ciccas.

Āofge ălar ba'anar, ekāgūti bhōjē malā nanom, ăgūti kecckar asé nannar. Ige bhōjē nannar, darā, ' pacbā ălar ujjnar ' ba'arki, urmī tihā nū asmā kicconar<sup>7</sup>, darā khēkħel nū arkhi lā bor'ē tundnar, anti mōkhnar darā önnar.

#### 50.—Khaddi parab.

Phāgū kerkā khōkhānū Kuřukħar khaddi man'nar. bīri urminti kōrhē jhakhrā-mannan<sup>8</sup>, idātō cālā-paceon, ohmā nannar : anti adige dər̄ argnar.

<sup>1</sup> Viz., the dead man referred to in the opening lines of this story. ' The meal ( I was to give in his honour) is, as a matter of fact, (still) due.'

<sup>2</sup> Tamħażi, their, viz., his own and his still living brother's.

<sup>3</sup> ' Just as when he was alive'...The Oraon infinitive frequently takes adjectival value. (Gramm. p. 238). On 'kuddki', see Gramm. p. 150, n 231.

<sup>4</sup> The final ' s ' of ' ijjkas ' is to be mentally supplied also at the end of the other two past participles ' okkā ' and ' cūtā '.

<sup>5</sup> ' He would pass through the chinks of the door.'

<sup>6</sup> ' They thread cakes' in bunches for the dead.

<sup>7</sup> That tree is regarded as the embodiment of a deity, the ' lady of the grove.' Of the various spirits honoured on the Khaddi day, she receives the largest share of veneration (erminti kōrhe)

*Priestly fast and first begging tour.*—Iklā **khaddī** mañjage òr mani, aulam naigas arā iþbus darā árgabi mukkar pairi bïrintim ubesuar. Naigas arā iþbus irbarim paddā nū erpā erpanti jokk jokk abdā-tikhil tijnar : mukkar idin arā gusan ondrnar **khane**, naigas hō a mukkarge jokk kirta'ádas<sup>1</sup> : enne mannati, naigas urmi erpantā khurjí-pañjā nū dau ci'idas<sup>2</sup>. Mukkar naigas gustile iñjrkā tikhlan erpā ondrnar, arā tanghai erpā ula oñkhnar : arā orgnar, enne nannā khane, erpantā khurj-i-pañjā baggē mano.

*Pujā preparations.*—Kukk cappobirī, naigas arā iþbus arā kainō ilar, nággaхи álon cāla-paccogahī, nemba addā gusan hō'onar : idāto khér, abdā-tikhil, abdā-mér, punā aři, kattū, tauā, dabsā, anti isung, sindri, punā kantō, kaleur, arā naðr-páp. Opta keter nū, ad<sup>3</sup>'cān birdantim naigasge eicckā ra'i, ás jokk abdā-tikhil arā naðr-páp uidas ; jharā arā arkhi arā jokk abdā-tikhil gundā, iþra urmi alögut thi |naigas sapra'ádas. Iþbus hō, idbi makhā<sup>4</sup>, ónd cirkhi amm punā aři nū nindcas, arā jhakhrā gusan ártacas. Makhā nū ařintā amm batti hole, álar ánnar : ' Idnā cēp jukki manō ; ' mundā á amm mal batti hole, ba'anar : ' Idnā baggē cēp poññid.'

*The khaddī pūjā.*—Antile, pairi biri, naigas nég nannage òr nandas. Urminti mundh, ás jhakhrā-maná mūli nū abdā tikhil gundan bñpdas ; antile 'abdā-tikhlan addā münd<sup>5</sup> jokk jokk khattdas arā uidas. Idin khér piei mūkhī bôle, álar kacnakhrnar : ' Jhakhrā pattara.' —I khókhánū, naigas jhakhrāmann mulin isung arā sindri tiddas, darā pár-münd abdā mérav mann nū pojdas, idatō<sup>6</sup> cāla-paceon punā 'kierí kurta'ádas : adin beñjrdar<sup>7</sup>. Khókhánū tān isung arā sindri tanghai kapre  r-bari eókh arā khebdagut thi |nū tñdrdas.—Anti khérán asan erbdas-arā<sup>8</sup>, naigas gohrardas-kí ba'adas : ' Anai jhakhrā-pacoö, nin köré-körém idnā cēp-amman take : paddā,

<sup>1</sup> The pahan takes their rice, and returns a little of it to them.

<sup>2</sup> Lit. bring a blessing on all their domestic interests.

<sup>3</sup> Ás, ád take occasionally the meaning *wake, which*. This is one instance.

<sup>4</sup> I.e. in the course of the hours from midnight till morning.

<sup>5</sup> 'On three spots.' He drops rice, in three distinct little heaps, near the foot of the tree.

<sup>6</sup> Idâto, 'which emblematically signifies that'

<sup>7</sup> ' he marries her to himself.' Tñdrdas, he anoints his own body.

<sup>8</sup> I.e. 'Then, (while) sacrificing a fowl, the priest shouting says.'

erpā-pallī, khall-ukbṛi anti urmī khurjī-pañjā nū dau ci'ike.<sup>1</sup>  
Anti nannā urmī nādgutṭhige onṭā onṭā khēr asānim erpdas.

*Treat given to the male population.*—Ikkun iṛbus ā punā ariṇta ammītī suṛī manḍi bita' adas. Maṇḍi argī bi'īnā gūti, naigas, jokk kheppar gane, paddantā khūrī khūrī kuddas : asenum pāṇnum, kēter arā naṄr pūp-gutthiṇ occkas-ki kuddas, darā mukkarge onṭā onṭā pūp khittidas; khōkhānū ā cālā gusan kirrdas. Phīn kāldas, darā metārin suṛī maṇḍi ḥnāge erāge paddā kōrdas. Ennem ās arā kheppar pār-mūnd paddā kānar barnar; kālo bar'ō bīrī, ennē dandi pāṇnar :

Sarinda gosāī sārem

Hare khaddī nanot

Hare phaggu nanot :

Hiyō hi, daldal, hīyō hī !

Sarinda gosāī sārem

Innā khaddī kerā,

Nelā phaggu kerā :

Hiyō hi, daldal, hīyō hī !

Suṛī maṇḍi bickā khōkhānū, nubb kā pañcē ceplōgutṭhyar mūnd ḫnnar : abīrī naigas urmī nādgutṭhige khērgi umbalkhōn arā suṛī manḍin argdas. Antile ormā kheppar ḫnnar mōkhuar.

*Treat to women and children.*—Bīrī putti khane, ortos naigāein pākdas, darā aśgahi erpa ondrdas. Cālī nū ēsgahi khēqqan naignī nūrī : anti ās erpā kōrdas. Aulam naignī hō, paddantā ormā mukkar arā khaddarge, tāfighai erpā nū, maṇḍi biti'i, darā ormārin onti'i mōkhtii'i, darā khusmarti'i Aulam hō, naigas tānghai erpā nū naṄr-pūp kherrdas<sup>1</sup>.

*The 2nd day's begging tour.*—Nelantā ullā pairī bīrī ās arā iṛbus, ormā addiyargahi erpanti ḫr naner gaūorgahi erpā gūti, naṄr-pūp kherrnūti kānar : abīrim mukkar, irbārgahi khēqqan nōrner-ki, ārge ḫond surkā abdā tīkhil arā onṭā dībhā ci'inar : khane naigas pastī nū ifijrda, pahē ās mukkarge jokk tīkhil kirtā'adas darā pūp ci'idas : abrān arā tamhai kēter nū ifijrnar. Khane iṛbus mesgā malā amm tunddas : idin hō mukkar tamhai kēter nū ifijrnar arā erpā maṅkhnaar. Ennē nannāti abrār örgnar, em naigas tartile dau khakkhdam.

<sup>1</sup>. That is, he drives the stalk of the flower into the roof thatch.

*Meaning of these celebrations.*—Ennē ennē nēgcār nannāti Kuṛukħar orgnar : ‘ Akkū gā urmī nādgutthī tangā tangā addā nū ukkyā.<sup>1</sup>

Dara khēkhel besijrā.’ Ar khāl-ukhṛī nanāgo ḥr nannar arā ba’anar: nyā khōsā, bihni cākh’ā : akku endr elenā hō malā mapō. Onā mōkhā, kōṛē kōṛem ullān khēp’ā.’

Naigas, ibrā urmi nēgcār nañj khacdas khānē, tanghai kētran<sup>2</sup>, oñtā khēr eṛbdas arā; tanghai eṛpā ulā okta’ādas : ā keter, cān malā biṛdā gūtī, aśgabi eṛpānum ra’i.

### 51. Karam parab.

Kuṛukħar majhīnū, Karam oñtā kohā parab ra’i. Id bhādō candōgahi ekādasi ullā nū manī.

*Remo’e preparations.*—Ā parab mundhīntim, naḥrā nanarki samā nannar. Ondrkā-khaigutthyārin mundhim naḥrā nū ḫrsto’or ci’or. Karau ḫrsuanti athē ullā mundh, eṛpā nū ‘jawā khoppnar’. jokk jokk jawā calkurnum cākhnar, darā ullā<sup>3</sup> nitki bālkā-am̄ chichra’ ānar, adin parab nū mējhrāge.

*Reason of the regale on Karam-eve.* Karam garnanti mundh-mākhan ‘senjot’ ba’anar. Auṭam bīṛi puttyā khane, khupti nū dālī, iñjō darā an’ā-man’ā arkhā kamnar, darā abīṛi pakā ureṇifighā’ önnar: pairinti gā ubsnā<sup>4</sup> manō, īge. Tāhē kukkō-kukoikhaddar, darā jōkhar pellor hō, nē ubṣā beddnar, ātim ubsnar.

*First duž (morning).* Pairi bijj-gharintim ubsur bēcage urkhnar, darā ekā dīndā khaddar mal ubsnar, ār karam tarā<sup>5</sup> kānar. Pahē beddarki āganein mālā tārnar. Asānum khāpnar, ‘conhai karman nē hō ambnar khañnaruek’ā’ ba’arki.

<sup>1</sup> Have settled down to their own dwellings, have ceased to prowl about. Benjrā conveys the same idea : the earth is at peace and has fallen to business, has ended its wild life.

<sup>2</sup> Kētran refers here to the pahān’s sacred winnowing-basket.

<sup>3</sup> Ullā nitki, aimduously.

<sup>4</sup> Those alone do not fast who volunteer to go to forest early next day, for selecting the karam-bough and bringing it over. It is understood that these are not to return earlier than 2 p.m. or so.

<sup>5</sup> Tarā, lit. towards, for ; i.e. in order to fetch.

Paddā nū ra'ū ubsur, bīrī dū-pahar mannā gūtī, akbṛā nū khōb  
 rījh nanor, darā, tamhai urmī attnā-pundrnan attor-darā, hēor.  
Khēl, sočko jbājh jhalī-singār nañjar-kī, bajā assnar Ārgahi madhentī  
 gā nē nē pūrnar, idātō, cuñtī kollrkā-bārī, attrā ittrā bongrnakhr'ar  
 kuddnar darā baramba'ā helrnar.—Karamgahi ḫrsō bīrī hedde  
 manālaggi khane, bēonanti udhrār'or darā tang'ā tang'ā erpā kaor:  
 pahē manđi mal önor: bēgar kađrkā nanam, nīdi jharā-amman ekla  
 önor.—Karam ondrā kānā berā mañja hōlē<sup>1</sup>, är aessnā-bajā darā  
 singārgutthī (ghughri, ośor) hō'orki urkhor. Pellar hō isung sindri  
 hō'or-kī är gane kaor. Ibrā ormā jōkhar pellar sert'ō, emnā-khajrnā  
 adđā nū em'or, khajr'or, ki bēonā adđā nū phin kaor. Eđ gahri<sup>2</sup> mal  
 ubsur, karmam ondr'or-kī, malā bar'or, agūtī bēonum ra'or. Karam  
 ḫrsālaggi hōle, örmər ṭopkā nū kālor kī khōndr'or. Puā ubsūrim,  
 abīri, karam nū sindri chit'or, an'āmen'ā bēonan bēcor, darā bagge  
 nēgear ṭopkāuum nanor.

(evening). Bīrī pūttbīrī, ormar, karman wajhyāckar<sup>3</sup>, tīnā  
 dēbbā assaum pārnum bar'or, darā akhṛā nū gap'or, ki urung bēcor.  
Khane ortosin khāpāge asan uyyor, darā, asge onṭā jharā ci'arki, tam  
 tang'ā tang'ā erpā kālor.

Khōkhānū, phin akhṛā nū khōndarkī, assnum pañnum pārnum,  
 ukhā-bārī mēkhā helrnar. Kukoikhaddar punā baugī nū (ekdan  
 'karam-dōrō' ba'anar) onṭā billin kisgō-atkhāti kullarki ayyā ondrnar,  
 darā karman önd bēphā kirrnar kī tamhai adđā nū okknar.

Khane ormārim khōndna<sup>4</sup>; onṭā manci darā kullā ondrnar. Nik'im  
 cān cān khiri teŋdas<sup>5</sup>, as manci nū okkos, darā, kullāti ekh manus  
 hōle, khiri teŋgā helr'os. Khiri munjrkanti, ubsū kukoikhaddar  
 à khiri-tingusge alkhṛā, isung, māsi ci'inar. Darā ormar tang'ā tang'ā  
 erpā kānar; antile asmā, bōr'c, arkhi, jharāgutthī onar mōkharki,  
 onghon cārē becā bar'or; makhlē urng khandrnar. Ormar bijta'a  
 gūtī nalor bēcor.

<sup>1</sup> Ondrā kānā, to go and meet.

<sup>2</sup> Gabri (=gahndi), a word to be distinguished from għar.

<sup>3</sup> An instance of the past participle of a transitive verb being used with a reflex meaning, 'having surrounded'

<sup>4</sup> Lit. Whoever is every year appointed to tell stories, i.e., the men who has been appointed for this year.

*Second day (morning).* Nannā ullā ‘pernā’ ba’anar. Annā jōkhār peilor mūjhror’or, darā ormar, sannir kā khōhar, elkhraā gūti bēcor. Pahē mal ubsur addō-mankhā tarā kaor.

(evening). Puttibiri mañjā khane, örmārim karman eapā kālor. Adin mundh naigasgabi, panbharasgahi, mahtosgahi eṛpā kutt’oror ; ha’i, annē annem saōse paddantā khūt khūt nū assnum pārnum kutta’ anar. Urmī gusan pūrca khane, assnum pārnum karman bohāba’äge kānar. Urmī aṭkhan mundh cohnhar, darā kaḍrkāgutthi nannar<sup>a</sup> : khōkhānū karman, endrā endrā ṭangekā bāri, amm nū hebñar ci’inar. Khedd khekhan uḍorki, asan alkhrāgutthi mōkhor ; darā, kukoi-khaddārgahi palkhaṇjā ra’ō, adin khadd kam’or. Antile tang’ā tang’ā eṛpa kaor, kī jharā asmā, manḍi-amkhi önor mōkhor.

### 52. Kuṛukhargahi jatrā kānā.

*Origin and popularity* — Kuṛukhargahi majhi nū jatrā kānā khōb mani. Nik’im, Kuṛukhārim kā Khaṭṭārim madher, khōb urbar mafijardara, tamhai ohmā cōd’ā b-ddnar, ār jatrā okta’äge tamhai khurjin hō uṭhāba’anar ; ār, paddā paddantā ʃlarin eṛ’arki, ārge tikhil, dāli, arkhi, lōr’ē, mankhā onā mōkhāge ci’inar. Innelā ennē jatrāgutthi Kuṛukhargahi majhi nū qber ra’i ; darā abrā nū bō ekdā-ekdā gā khōb naujaddī ra’i, idāto Marmādarā Guṭuanta jatrā : ibrā ullā darā makħā hō laggi.

*Proceedings*.— Neddā ullā nū, jatrā-ṭoṇkā tarā, nād-pūjā nannar, ekatti laucuakhrnā amban manānek’ā, darā ormar bē-bēsim eṛpā kirrnarnek’ā ; ī khatri nādge dāṛe ci’inar. Khōkhānū jatran okta’anar : mākhantim dosar ullāgahi adhā bīrī gūti khōb bēcor. Antile, uḍhrārnarki, manḍi onā kānar : khane aṛti bīrī, mukkar mētar, khaddārin hō’onarki, jatrāge aur onghon kīr urkhnar.

Jōkhār, tam ganē bairākhī tōpor, khēl, damuś, jhājh, sočkō, qhōl, qhāk, peṇḍrē, tiryō, murli hō’onarki kānar : ibrā gā urmī surrā saprau talī ; ormar ibrān hō’ā ongrar. Nēkhai ra’i ār kāṛā-bairākhī. rampācalpā, kaṅkgahi lakrā, addō, injō, godō, mākmarg, tengrā-kullī, temdīg, darā endran endran argnar. Ibṛā urmī saprau jōkhār hō’onarki, jatrā-ṭoṇkā argnar, dara, asan ḥṛsnarki, onghon hohkārī

<sup>a</sup>They make tooth-sticks (from its slenderer branches).

nannūti jatrā ṭonkan kindrānar. Antile, tang'atang'a buhi māgnar<sup>1</sup>, darā paddantā bairākhligutthīn majhi nū uinar : khanē jōkhar, oñtā oñtā pellon dharnarki, dāndi pār'a bēnar.

*Unpleasant incidents.*—Pahē ek'am biri nik'im, urbālar majhi nū, bṛā mēta likhīkā saprau ambardarā, ekdan ekdan punā kampar. Ennē ennen jatrā-ṭopkā nū arg'or hōle, khob launā mani ... Bēona-ṭonkānum sendrā ṭopkāntā khisan khettnar<sup>2</sup>; darā jiyā-kanan<sup>3</sup> hō balnar, annem laucnakhrnar.

*End of festivities.*—Birī puttbirī, ormar uqhrārnarki, nē gā pāhī kānar, nē gā erpā kirrnar, kā a paddantā akhpā nū hō adhā mākhā gūti bēnar. Aulā khob bōr'ē arkhi önnar, darā, pāhī ērāge, alar khēr kiss piñuar. Ondkā-mokkanti, pāhiyar erpā, kirrnar, makhlū ullēr gūti hō pāhī önnar.

## V. Riddles.

Pandrah bhāir rahcar, ār gusan oñtā asmā<sup>4</sup> rahch. Idin candāhā sanni bhāir önd<sup>5</sup> mokkhar darā kohasge phīn sađeem ciecar. Endr tali ?—Candō.

2. Ek'am alī oñtā khaddānim pacci. Endr tali ?—Kerā-mann.

3. Orot. kukkooge, kundras khane, cār-ṭhur khedd rāheś ; jōkh mañjas khane, ēr khedd mañjā ; pacī mañjas khane, münd khedd mañjā. Nē taldas ?—Āl-khadd.

4. Ulā kukkan, darā bahri panjrā ; adi małyā ērā-pottā Endr tali ?—Carkhā<sup>6</sup>.

5. Kiyyā ṭhathrā, małyā hō ṭhathrā : majhi nu nali mokhārō pathrū. Endr ?—Kicri-essnā dungī<sup>7</sup>.

<sup>1</sup> Lit. they bury a pan ; i.e., they fence off an enclosure with a row of posts.

<sup>2</sup> ' pay off old scores due since the last hunt ', or more probably ' display wrath worthy of a hunting ground '.

<sup>3</sup> See Dict. under *jiyā*.

<sup>4</sup> *Aemā*, a round flat cake.

<sup>5</sup> *Ond mokkhar*, ate it all.

<sup>6</sup> In the spinning wheel, the thread rests on an assemblage of slender pegs, the reel inside.

<sup>7</sup> See Dict. under *canina*.

: 6. Konkṛō-bonkṛō dassō bhāīr, ārge kukk mālā, darā kāl nū bai' rā'.  
Endr ?—Kakṛō.

7. Khottkā khāsi merkhā tarā mēn irī<sup>1</sup>. Endr tali ?—Khess nāya.

8. Nannā paddā nū cico laggyā, nannā paddā nū möjkhā cu'i, nannā paddā nū gohār nannar. Endr ba'adai ?—Hukā.

9. Ort alas, tanghai ḫologutthī nū cico lagābas-darā, alkhdas : 'Akkū engāge ḫhibā khakkhr'ō'. Is nētaanghai ?—Kumbhras.

10. Alarin irī-ki, balin mucci ? Nē tali ?—Għunghī.

11. Ujjō bīrī oñtā nāme, piñkanti kainōgoṭang nāme. Endr tali ?—Bās.

12. Ulā ahřā, bahri pottā. Endr tali ?—Mōřā.

13. Ulā khāmi, bahri kāth-korwā. Ekalokh'ā mesgā—Għangu.

14. Oñtā pħip ulla-bīrī dulkhī, makhā-bīrī bindri'i. Tali ?—Piñri<sup>2</sup>.

15. Cēp poħnō hole, oñtā pħip bithrār'i; cēp idre'ō khane, dumpho'ō<sup>3</sup>. Endr tali ?—Etta'anā kulla.

16. Oñtā mann nū bāgrkadim-bāgrkā. Endr ?—Korajō-atkhā.

17. Ort kukkos pairi bīrim mulkhdas, kukk-cappo bīri urkhdas. Is endr ?—L'sangi.

18. Ort kukkosin pāknar khane, ciñkhdas ; kidnar khane, chachem ra'adas. Endr tali ?—Dħakk.

19. Ort kukoi, irri<sup>4</sup> nippī-ki, collā nū ukki rāi. Id nē tali ?—Bāgrka.

20. Ort kukkos kohā s'ħġyā, khob jör-uyyū, alarin hō paṭka'adas. Is ne taldas ?—Boż'ē.

21. Ort cici kukkos konkō sottan ceddkas<sup>5</sup> kuddalagħas. Ek'am ortas ?—Allā.

<sup>1</sup> Notice the alliteration between *khāsi* and *khess*,

<sup>2</sup> After the night's rest, mats are rolled up and tilted against a wall: in this position, they often topple over.

<sup>3</sup> From *dumphnā*.

<sup>4</sup> From *errnā*.

<sup>5</sup> From *cernā*.

22. Ort bēl-khaddas endran bō malā sahdas. Nē talda?—  
Khann.

23. Urmī pūpantī ekdā subhi'ī<sup>1</sup>?—Kicri.

24. Utkhīdīm gā kerā, backan utkhī barā pullī. Endrā?—Cār.

25. Urkhō birī, khaikī kai, kirr'ō birī, d̄birḍhirirkī barī. Endr tali?—Aṛī.

26. Khaikā kapkantī amm pajhrār'i. Endr?—Kulhū.

27. Cuguy-cuguy cōgnā kukk māyā phudnā-atkhā. Kitan nē akhī?—Nāgnerr.

28. Chipichipi amm nū gisō injō uphrār'i. Endr?—Tatkā.

29. 'Nin isāniu ra'a, ēn rājī kuddā kādan,' ennē nē ba'i?—Kheḍḍ-  
garī cambi.

30. Br' gabī barchan nē dharā ougō?—Cicc.

31. Mutthā nū sam'i, mutthā nū sam'ā pullī. Endr?—Kullā.

32. Mokhārō khāsigahi paī drū ahṛā. Adin akhdar?—Māsi.

1. *Translation.*—1. There were fifteen brothers with one cake. The fourteen younger brothers ate it up, then passed it on full and entire to their eldest. What is it?—The moon.

2. A woman gives birth to one child only. Who is she?—The plantain tree.

3. A youngster was born with four feet; when adult, he turned a biped; when old, he became a three-legged thing. Who is it?—A human being.

4. Head inside, ribs outside, bowels (wrapt) upon these. What is it?—A spinning wheel.

5. Bamboo-matting below, bamboo-matting above, and between the two a kid is frisking about. What is this?—A weaver's spool.

6. Ten crooked misshapen brothers; they have no head, and their mouth is in their belly. What is it?—A crab.

<sup>1</sup>. From *sohnē*.

7. Castrated he-goats with their heads off gape skyward. What is this?—Paddy stubble.

8. Fire has broken out in one village, the smoke rises in another village and the alarm is given in a third village. What sayest thou to this? It is the hookah.

9. A man, after setting fire to his belongings, laughs (and says) : 'For the nonce I shall make money.' Who is that individual?—The potter.

10. On catching sight of people, she claps her door. Who is she?—The snail.

11. When alive, one name; when killed, a lot of names. What is it?—The bamboo tree.

12. Meat inside, bowels outside. What is it?—The rice bale.

13. The thatch inside, the rafters outside. What sort of roof is this?—A leaf waterproof (layers of leaves kept in place by cross-sticks).

14. A flower droops all day; at night, it spreads out. What is it?—A bamboo mat. (See note to text).

15. A certain flower opens in the rain; when the rain stops, the flower closes. What is it?—A collapsible umbrella\*

16. Millions of combs upon a tree. What are they?—The karanj leaves.

17. A youngster sinks out of sight in the early morning and reappears at noon. What is it?—The coulter (vertical blade in front of ploughshare).

18. One takes in arms a baby-boy, he brays; one lays it down, he keeps quiet. What is it?—A drum.

19. A girl, after raking up her sweepings, takes her station at the back of the house. Who is she?—A comb.

20. A tiny fellow knocks down big, strappy, power fulmen. Who is he?—Rice beer.

21. A youngster goes about sporting a crooked switch. Who is he?—A dog.

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\*By opposition to the bamboo umbrella, which is still the normal article in backward villages.

22. A prince royal cannot bear up with the most insignificant cause of pain. What is it? The eye.

23. What is it that beats all flowers for beauty? Garment.

24. Quite alone it went; but it cannot come back alone. What is it? An arrow.

25. Dry on its way out, drenched on its way back. What is it? A water pot.

26. A waterspring out of dry wood. What is it? An oil press.

27. A mint leaf over a swaying head. Who knows what there is underneath? A cobra.

28. A broad flat fish flounders about in a few drops of water. What is it? A mango.

29. 'Stop here, I am off to see the world'; who speaks thus? A bicycle track.

30. Who can lay hold of a King's spear? Fire.

31. Held with the hand, it does not hold in the hand. What is it? An umbrella.

32. Black goat, white flesh. You know that? The urid bean.

## VI. Poetry.

Oraon bards are not devoid of instinctive notions about lines, stanzas, syllabic measurement, caesura and rhymes. But all this seems to be very erratic. Thus, between the 4-line stanzas of a song, one stanza may be sandwiched comprising 6 lines, etc. The connecting thought which runs through the various stanzas of any Oraon song is extremely hard to catch—not only from the innumerable allusions made to peculiarities of domestic and tribal life—but also because the Oraon *genre* is so extremely dramatic and lyric. The eye is, at first reading, simply nonplussed by a display of flashes and a revel of colours, while the ear can make nothing of apparently disconnected bits of dialogue. A Western reader feels knocked about a little. Yet, in the case of Oraon songs,

if he comes back upon the wonder perseveringly, he shall see after a time the *disiecta membra* unite into a fine picture or a really moving scene, full of authentic lyrism.

Of the six songs given by Hahn, I propose to translate and explain only one, that which he marked no. 5. Being of a character comparatively sober, it may serve as an excellent introduction to ampler acquaintance with Oraon lyrism.

#### A SONG ON THE RANCHI MUTINY OF 1857.

**Summary.**—*Maṇi-sahi Jagernāth*, the rājā of Chotanagpur, is too much engrossed in his pleasures, and also too desperate a coward, for taking notice of the rebellion which desolates his dominions and his people (st. 1, 12, 13, 14 15). Two disloyal zamindars, *Thakur Bisnāth* of *Bundu-Tamar* and *Pandey Gangpat* of *Bhaunro*, (<sup>1</sup>) have it all their own way (st. 1 and 20). Only the British (st. 16, 17, 18) and such able native officers as *Loknāth* (st. 20) will be able to stay the universal ruin.

From internal evidence (last stanza), it is found that the poem was composed between the 15th and 21st of April 1858, and, from this itself, we further realize that this song's title in Hahn's edition ('a song for the *May-June Jatra*') cannot possibly be authentic, unless indeed the poet had forgotten to alter, in view of Gangpat's recent execution, a present tense to a past one.

The stanzas marked by Hahn 6, 7 and 8 must have occupied other ranks in the original. They are printed in the present edition with the figures 16, 1 and 12, respectively.—In carrying out a few syllabic corrections in lines too long or too short, I have been guided by the principle that an illiterate coryphaeus, reciting from memory, will unconsciously introduce *padding*, or skip over some *padding* of the original text.

1. Rājā ho, Jagarnāth rājā,  
Ninghai rājī nū laṛekā manjā !  
Ninghai rājī Bhūdū-Tamar,  
Ninghai rājī nū laṛekā mañjā !
2. Hal'ū mal'ū Tilla pāṛū,  
Ghoṛō maiyā nary'ālagdai ?  
Pellō ninghai khēkhel-kiyyā\*!  
Ghoṛō maiyā nary'ālagdai !
3. Kapkgahi ghoṛō nū  
Na argō, neħħlū pāṛū ?  
Kapkgahi ghoṛō nū  
Pell argō, neħħlū pāṛū ?
4. Kirr, Laliyā, endr kādī ?  
Malā kirron, nantara kādan.  
Jūri jōkhas korā keras :  
Malā kirron, nantara kādan.
5. Ninghai pāṛkan pellō pāṛyā ;  
Pollo ko, dhanāmudī pāṛū.  
Pairi bīrī pellō pāṛyā :  
Pollo ko, dhanāmudī pāṛū.
6. Bali kam'ā, ho, bali kam'ā :  
Pell-erpa ḥanglō ra'i.  
Jōkh-erpa, ho, ringi-cingi :  
Pell-erpa ḥanglō ra'i.
7. Endrge, koi, cikhbar cikhar  
Oqta kabrā khēran argta'ādi ?  
Jōkhar bhejjā mala dharnar ?  
Ige kabrā khēran argta'ādi ?
8. 'Dhibā ci'ā ci'ā !'  
Ningan, pello, Naipāl hō'on.  
En hār manālagdan,  
Ningan, pello, Naipāl hō'on.
9. Hairē, engdā Gangō pellō  
Ganglā jħu're-jħu're nū ra'i :  
Ād gangelā khoyā kerā,  
Ganżelā jħu're-jħu're nū ra'i
10. Ayang keccā kerā :  
Bhayā, nēkan ayang ba'ot ?  
Dharme tuar nanjā :  
Bhayā, nēkan ayang ba'ot ?
11. Ayang-bang malkā !  
Hairē, bekarekan laggī !  
Hairē, endr nanot ?  
Haire, bekarekan laggī !
12. Belasgabi kukk māyā  
Kl̄sā jhilmilr' ālaggi.  
Cenđā pellō mār lauā :  
Kl̄sā jhilmilr' ālaggi !
13. Kalā, budiu hō'ar barā :  
Idi ganē ullā mala kālō.  
Tinā khedđan qheqkoy nani,  
Idi ganē ullā mala kālō.
14. Hiri bar, koi, bannā kierī  
Ningan ambar, riħħ mal laggi  
Hāri kāl, koi, bannā kierī :  
Jhika bilċā bar'ālaggi.
15. Bēlas sannī nū combā rahcas :  
Cōreà bongas bā'er'āge.  
Tangyo keccā, darā ās  
Sherghati bongas bā'er'āge.
16. Ek'am Sāheb ittyas,  
Panāri parga... nū!bar' āldas.  
Rassal Sāheb ittyas,  
Panāri telegarin ondrdas.

17. Kampanī Urbar gūli ambnar  
Hājāribagh telengar maſyā.  
Mākhābīri gūlin ambnar ār,  
Telengārin, bhaiyā rē, chek'ā.<sup>1</sup>
18. Telengar jīrong-jorongrā barcar,  
Tikū paddā nū chauni nanjar.  
Endrnā, Jagarnāth-sāi belāyo,  
Bongdai, kā ekhō kālagdai ?
19. Haridal Giridal irbārim  
Laṛekā pariya kecoar :  
Jiyan dhiṭh nanā, bhaiyā rē !  
Laṛekā pariya keccar... .
20. Bhāṭrontā Gangpat-rāi rājin  
Dhire dhire pīṭta' ādas :  
Loknāth-sāi bhaiyā re, rājin  
Dhire dhire sambhra' ādas !

## TRANSLATION.

1. O King, o King Jagernāth,  
In thy realm mutiny has broken out !  
In the Bhundu-Tamar<sup>2</sup> country,  
Within thy realm mutiny has broken out !

I.—Universal misery caused by the rebels.—(a) lovers impoverished and separated.

- 2. Tilla, thou silly piper,  
Mounted upon a horse, thou hummest a tune ?  
Thy young-wife tramps below on the (hard)  
ground...!  
Thou, mounted upon a horse, hummest a tune !
- 3. On a wooden horse  
Who'll ride<sup>3</sup>, thou capital singer ?  
Shall on a wooden horse  
The girl ride, thou capital singer ?
4. Come back, Laliyā, where art thou going ?  
—I won't come back, I am bound elsewhere.  
A dancer of mine<sup>4</sup> is gone abroad :  
I won't come back, I am bound elsewhere.

<sup>1</sup> Chek'ā, short form of the infinitival datire chek'āge.

<sup>2</sup> Bhundu, 85°36', 23°g'

<sup>3</sup> I.e.—I have no horse left for her. Her own horse has been impressed or stolen.

<sup>4</sup> Lig.—a boy-chum (of mine).

—5. The girl has done singing to thy tune :

Thou art helpless, wealthy singer.

She sang the space of a morning.

Helpless thou art, wealthy singer.

(b) Village dancing-schools deserted.

6. Make a door, friend, make a door :

The girls' hall is yawning.

The boys' is gay with arabesques :

The girls' hall is yawning.<sup>1</sup>

(c) Young men have left the country.

7. Why, o maiden, all in tears

Doest thou sacrifice a piebald cock ?

No youngsters ask thee for a dance ?

Is it for this thou sacrificest a piebald cock ?

(d) Exactions and plundering.

—8. ‘ Money, money, give me money ’ !.....

—I will take thee, sweetheart, to Nepal.

I am racked and ruined ;

I will take thee, sweetheart, to Nepal<sup>2</sup>.

(e) People live on grass-produce.

9. Alas ! young Gango, my daughter

Is (toiling) at Job's tears thickets :

She is gone to cut some of these (for our meal),

She is among Job's tears thickets<sup>3</sup>.

(f) Orphans left uncared for.

10. Mother is dead :

O little brother, whom shall we call mother ?

God has made us orphans :

O little brother, whom shall we call mother ?

<sup>1</sup> गंगो means ‘ajar’, but also sometimes ‘wide open’ or ‘gaping’.—On the village institutions alluded to here, see Or. Dict., under धुम्कुर्या and गेल.

<sup>2</sup> This bit of dialogue takes place between any two lowers, not between Tilla and Laliya once more.

<sup>3</sup> The proper name Gango has nothing to do with the common noun गंगा.

11. No father, no mother !

Alas ! how sick at heart one feels !

Alas ! what shall we do ?

Alas ! how sick at heart one feels !

*II.—Worthlessness of King Jagernāth.*

12. Upon our king's head

The royal cap<sup>1</sup> sends flashes about.

A girl in her prime has smitten him :

The royal cap sends flashes all round.

- 13. Go, bring me yonder maiden :

With the one at my side, time won't pass gaily.

¶ She limps of the right foot,

With her, time won't pass gaily.

- 14. Come this way, lass, thou with the striped raiment

Without thee I feel cheerless...

Go that way, lass with the striped raiment :

Scintillant earrings are coming (for thee).

15. Our King as a youngster was cooing :

He (once) fled to Chorea<sup>2</sup> to make himself spruce ;

His mother died, and he...

Took off to Sherghati<sup>3</sup> to put on finery.

*III.—Movements of British troops.*

16. An English (captain) has dropped in,

He is coming to the Panārī targannah<sup>4</sup>.

Russel Sāhib has dropped in:

To Panārī he is marching troops.

<sup>1</sup> Not a turban, but a peculiar head-dress distinctive of Hindu rājas.  
*In her prime*, lit. nubile.

<sup>2</sup> Chorea, a village north-west of Mandar.

<sup>3</sup> Sherghati, on the Murhar river about 20 miles south-west of Gaya, and 20 miles north of Chatra.

<sup>4</sup> Panārī targannah 84°, 87° 89' and 23° 4' 5'.

17. Tommies have arrived glittering in the sun,  
 In Tiku village they have garrisoned<sup>1</sup>.  
 Why, o Jagernāth, o king,  
 Shouldst thou run, and whither art thou taking  
 thyself?

*IV.—Reverses and hopes.*

18. The Company Directors are pouring bullets  
 Into the Hazaribagh sepoyes.<sup>2</sup>  
 Far into the night shots are fired,  
 Brother, to stop them.
19. Both Haridal and Girdal  
 Have fallen on the field :  
 Hearts on high, brother !  
 Fallen they have on the field...
- 20 Gangpat-Rāi of Bhaunro is having  
 The country butchered by inches<sup>3</sup>.  
 (But) Loknath-sahi, brother, is becoming, inch by  
 inch,  
 The (gentle) mainstay of our country.

The End.

<sup>1</sup> The insurgents, numbering 3,000 had assembled at Tuko, not far from the Bhaunro zamindari, quite close to Dighia. Pursued by the British, they pushed on to Chatra, Hazaribagh district, passing through Pandri ( $85^{\circ} 4'$ ,  $23^{\circ} 31'$ ), Balumāth ( $84^{\circ} 59'$ ,  $23^{\circ} 48'$ ) and Nowadeeh ( $84^{\circ} 58'$ ,  $23^{\circ} 57'$ ). This last stage was reached on the 27th September, only five days before the tragedy came to a close.

<sup>2</sup> Allusion to the subsequent defeat of the 8th Native Infantry and other rebels by Major English, on the 2nd of October 1857. The action took place at Chatra, 20 miles north-west of Hazaribagh town ('Mundas and their Country', by S. C. Roy pages 232—235).

<sup>3</sup> Pandey Gangpat was hanged on the 21st April 1858. It was this individual who fired at the Lutheran churchtower the cannon-ball embedded in it to this day.—Lāl Loknath Sahi was deputed, under Government orders, dated 15th April 1858, to prepare a register of all bhuinbari lands. "The idea that some operations were going on to protect their rights pacified the Mundas and Orangs for the moment." (Mundas and their Country, pages 269, 270)







